

Religious Education

Vol. XXV

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Announcing

Religious Education for October

Major Topic: Personal Counseling

Individual counseling has always been a vital function of the church; so also of the family, the school and many other agencies. Recent findings in psychology, mental hygiene and psychiatry have emphasized new values and new methods.

The contents for this journal will include the following discussions:

Underlying Assumptions of Personal Counseling—*V. V. Anderson*,
The R. A. Macy Co., New York City.

Principles of Personal Counseling—*H. C. Coffman*, Professor of
Education, Northwestern University.

Influence of the Mental Hygiene Movement on Personal Counseling
Methods—*George K. Pratt*, Assistant Medical Director, The National
Committee for Mental Hygiene.

The Catholic Confessional as an Instrument for Personal Adjustment—*Maurice S. Sheehy*, Catholic University of America.

Preparing Ministers for Personal Adjustment Work—*Harrison S. Elliott*, Department of Religious Education, Union Theological Seminary.

Personal Counseling Work With Students—*R. H. Edwards*, Executive Director the National Council on Religion in Higher Education.

Theories and Methods of the Y. M. C. A. in Personal Counseling—*Owen E. Pence*, National Council of Y. M. C. A's.

Y. M. C. A. Colleges and Personal Counseling—*E. D. Wright*, Personnel Secretary, Central Y. M. C. A., Chicago.

Religious and Spiritual Problems in Modern Vocations—*Kendall Weisiger*, Southern Bell Telephone and Telegraph Co.

Personal Counseling in Winnetka Schools—*Carleton Washburne*, Superintendent of Schools, Winnetka, Illinois.

In addition, will be the second part of the report of the findings of the Character Education Inquiry by Hugh Hartshorne and Mark A. May, the first part of which appears in this September number. Other articles, news notes, editorials, convention reports and book reviews will also be included.

THE RELIGIOUS EDUCATION ASSOCIATION

Headquarters at

59 EAST VAN BUREN STREET

CHICAGO, ILLINOIS

Religious Education

Vol. XXV

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News Notes and Editorial Comments

Adult Education

THE PAST FEW YEARS have seen rapidly increasing interest and developments in the field of adult education. The new movement was introduced with the discovery that adults, equally with children, have capacity to learn and that education, in all of its phases, is integrally related: children can best be educated only as adults themselves grow in understanding and knowledge; all of life should be regarded as an educative process.¹

The early stages of the movement were given to formulation, discussion and expression of the new philosophy. Voluminous writings on the subject appeared. These were to create interest in and to prepare the way for newer approaches to the educational field. In this pioneering stage, the Religious Education Association actively participated. From time to time in *Religious Education*, articles were published dealing with new and important phases of the movement. In November, 1927, a summary article sought to survey the situation as it then existed ("A Survey of Recent Tendencies in Adult Education in the United States and Their Significance for Religious Education," by J. M. Artman and J. A. Jacobs). Again, in October, 1929, practically the whole Journal was devoted to discussion of various problems

in the field. At that time, the movement was still largely confined to secular education, and interest and attention were mostly on the new philosophy. Methodology was being developed in secular education, but little attention had yet been paid by the church to any aspects of the field.

Throughout the past year, interest in the movement has continued with emphasis in new directions. Along with increased attention to developing procedures and methodologies in the light of the new philosophy—now very generally accepted among secular educators—has gone a marked decline in writings on the subject. Research and investigation of situations are taking the place of philosophizing. The American Association for Adult Education, at its conference in Chicago, May 12 to 15, brought together leaders from a variety of fields to report new findings and to discuss next steps. One most significant project is the utilization of radio broadcasting for the purposes of adult education. Plans for this are being developed through conferences on the subject. One such conference was held at Ohio State University June 23 to July 3, under the direction of W. W. Charters.¹

Other tendencies and problems are continuously appearing in the field. To these,

1. For information and report of the Conference write Ohio State University, Columbus, Ohio.

the skill and attention of experts are being called for adequate handling. Reports of these new tendencies appear from time to time in the pages of the *Journal of Adult Education*.

With all of this progress among secular educators, organized religion is just awakening to the possibilities of the new movement. Bound to its traditions by a philosophy which holds them sacred, it finds difficulty in quickly adapting itself to new methods and viewpoints. But the field of secular education is making its impact, and religious leaders are beginning to realize that adult education is probably one of the biggest opportunities for the church of the future. With increase in leisure time, men must be educated to use this time in a constructive manner. The value derived from larger interest in music, art, good literature and participation in civic and social affairs will depend not only on intellectual capacity but also upon moral earnestness and appreciation of things spiritual. Herein lies the church's responsibility and great opportunity.

The old methods and techniques of adult religious education will not prove adequate for the new situation. Formerly, the adult Bible class fulfilled the needs of adult education. But Biblical discussions and Rotary-like exhortations to goodness will no longer meet the needs and problems of men in our modern world. These men are not interested in the discussions which usually take place in such classes. Their Problems of today demand tougher intellectual and emotional material. Some new program must be built to fit the needs and conditions of the present—a program which will utilize the good in the old and embody new richness and significance of content.

Such a program waits upon more research and investigation. Some necessary changes and adaptations can be made, but certain problems must now be solved. If adults can learn, can they

learn anything worth while? What use can be made of theological concepts? What part will understanding play in the program? How much value can be mediated through the mores? These and others are the questions confronting leaders. They are questions upon which thought and effort are being expended. The future should see real achievements. Meantime, it is the part of all agencies interested in the enrichment and expansion of adult life to give attention and support to the efforts being taken. Such is the purpose of *Religious Education*. In this present Journal are several articles dealing with various aspects of the situation—problems and approaches to the field of education in general, a critique of adult education in particular, and surveys of the present status of adult education among Protestant and Jewish groups. Other articles will appear in the future as new developments occur and progress takes place. As in the past, *Religious Education* will continue to hold open its pages for discussions pertaining to this very important field.—*Editorial Staff*.

United Religious Survey

REPORT for the first seven months of the United Religious Survey of Metropolitan Chicago shows the completion of studies of dozens of communities, report to representatives of Protestant forces at work in these communities, and consequent readjustment of approaches which these forces are making. The survey for the seven months has involved a cash expenditure of \$12,355.89. This amount does not allow for the time of professors and space for offices, which seminaries have contributed, or for time donated by certain students. Consideration of all of these items would bring the total investment for the survey to nearly \$25,000.

The survey grew out of the expanding work of the Department of Research and Survey of the Chicago Congregational

Missionary Society. So many requests for information and surveys had come to this department from various denominations that it became clear that greater resources in personnel and in money would be necessary to meet the demands. In October, 1929, the Survey Committee of the Comity Commission of the Chicago Church Federation was formed and a staff, composed of representatives of the various seminaries of Chicago and vicinity, organized to direct an extensive study of the religious life of Chicago and vicinity.

It was understood from the beginning that the purpose of the survey was, *first*, to contribute to the need of a united Protestant strategy for Chicago, and *second*, to contribute to the educational processes of the various seminaries. It did not aim to be a complete regional survey, but a survey of problems. These problems, as outlined in the beginning, were as follows:

- (1) A study of the religious life of the suburbs of Chicago. It was proposed to study those suburbs which are growing most rapidly and which present a need for adequate and well planned religious development. Emphasis was to be placed on the discovering of either under-churched or over-churched areas.
- (2) A study of the church life of the greater inner city area, the area of retreating Protestantism, the area of Protestant reorganization along institutional church and neighborhood house lines.
- (3) A study of the experiences of and ministries to the newer groups coming into the city: the Negroes, Mexicans and rural white Americans.
- (4) A study of the homeless man area, where the forces of disorganization and demoralization seem to reign supreme and where "rescue missions" are almost the only organized forms of religious ministry.

The survey is supported by contributions from seminaries and missionary societies of seven denominational bodies: Congregational, Baptist, Disciples, Episcopal, Evangelical, Methodist Episcopal and Presbyterian. While the survey was to cover a period of eighteen months, it was organized in the anticipation that it

would culminate in the formation of a permanent department on research and survey of the Chicago Church Federation.

Further information regarding this survey may be obtained from the Chicago Church Federation, 77 West Washington Street, Chicago.

Teacher Training Survey

THE DEPARTMENT OF THE INTERIOR, through its Office of Education, is proceeding "to make a study of the qualifications of teachers in the public schools, the supply of available teachers, the facilities available and needed for teacher training, including courses of study and methods of teaching," as authorized by the recent Congress. William John Cooper, Commissioner of Education, will function as Director of the Teacher Training Survey, Edward S. Evenden, of Columbia University, as Associate Director, and Ben Frasier, of the Office of Education, as Administrative Assistant.

The recent Congress provided \$200,000 to be used in this study, \$50,000 of which is available for expenditures during the present year.

The following constitute the board of consultants to act as advisers in the undertaking:

John A. Keith, Superintendent of Public Instruction of the State of Pennsylvania
W. P. Morgan, President, State Teachers College, Macomb, Illinois
D. B. Waldo, President, Western State Teachers College, Kalamazoo, Michigan
George W. Frasier, President, Colorado State Teachers College, now President of the American Association of Teachers Colleges
William Webb Kemp, Dean, School of Education, University of California
M. E. Haggerty, Dean, School of Education, University of Minnesota
William C. Bagley, in charge of the Division of Teacher Preparation, Columbia University
William S. Gray, Dean, School of Education, University of Chicago
Henry W. Holmes, Dean, Graduate School of Education, Harvard University
Shelton Phelps, George Peabody College for Teachers
W. W. Charters, Ohio State University

Third Annual Research Conference

THE RESEARCH COMMITTEE of the Religious Education Association, with Ellsworth Faris as chairman, met on May 16th to discuss plans for the third annual research conference. A second meeting was held June 5th, and since then further details have been developed by the sub-committee.

The conference will be held in Chicago, November 21-23. As in previous years, it is made possible through a grant from the Wieboldt Foundation. Attendance will be limited to fifty or sixty individuals to be selected and invited by the committee.

The first two conferences were largely exploratory in nature and were concerned with techniques and methods used in fields allied to religion. This year, the problems will be more specific and will center in the field of religious research.

The general objectives will be as follows:

(1) To evaluate research projects under way or being contemplated in the field of social and religious research.

(2) To discuss the problems in this general field which are in most urgent need of investigation.

(3) To consider administrative and organizational steps needed to summarize and correlate results of investigations in the field of social and religious research.

(4) To keep before workers in this field the implications of research in such allied fields as sociology, psychology, psychiatry and education.

The Association staff is endeavoring to secure a large list of research projects in the field of religion and character. From this the committee will select eight

or ten projects to be used as the basis for the conference discussions. The list will include projects (a) completed, (b) near completion, (c) initiated, and (d) proposed.

Twenty-Eighth Annual Convention

THE BOARD OF DIRECTORS, in its June 9th meeting, selected Atlanta, Georgia, as the meeting place of the 1931 convention. Although most of the Association members are located in the eastern and north central states, the Board believed that a convention in the south would give encouragement and stimulus to the work of religious education in that part of the country and would also strengthen the excellent work of the Southeastern Regional Committee.

The meeting will be held, as usual, on the Wednesday, Thursday and Friday immediately following Easter, April 8, 9 and 10. The convention theme and other details will be announced in a later Journal. These are being determined by the central Committee on Policy and Program, Rabbi Louis L. Mann, Chairman, in conjunction with the Southeastern Committee.

The Board discussed at some length the relative merits of a convention consisting mainly of platform addresses and one devoted particularly to sectional group discussions. It was decided to so arrange the program of this next Convention that the more critical discussions will come during the day and the more general, popular discussions in the evening.

The central office will welcome suggestions from the membership as to the type of convention they feel would be most useful.

A Summary of the Work of the Character Education Inquiry

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Editorial Note.—This article is based on the three volumes of the report of the Character Education Inquiry, published by the Macmillan Company under the general title, Studies in the Nature of Character. Volume I, Studies in Deceit, appeared in 1928; Volume II, Studies in Service and Self Control, in 1929; Volume III, Studies in the Organization of Character, in 1930. The tests developed by the Inquiry are published by the Association Press.

The article is in two parts, of which the second will appear in the October Journal. The complete report, including Parts I and II, will be available in reprint form after the publication of Part II.

I

THE CHARACTER EDUCATION INQUIRY was launched at Teachers College, Columbia University, in September, 1924, at the request of, and under a grant from, the Institute of Social and Religious Research. It was conducted as one of the projects of the Teachers College Institute of Educational Research, Division of Educational Psychology, under the general supervision of Professor E. L. Thorndike. From the very beginning, the two investigators were given the utmost freedom in defining the problem and determining the method. The only limitation placed on us by the Institute of Social and Religious Research was that the study be basic to character and religious education. The original grant for three years was subsequently extended to five.

METHODS OF STUDY

At the outset, several approaches to the study of character were open, but the character testing approach was chosen, for several reasons, some of which are as follows:

First, it was necessary to choose such a method that the project could be brought to a close within the specified time. This ruled out long-term school experiments, as well as other types of educational experiments which would have required many years to conclude.

Second, many facts pointed to testing as the most strategic method of attack. Not only is this relatively neglected approach basic to any fresh scientific research into the nature of character and its manner of growth, but studies of the relative value of current methods of moral and religious education and of experiments to discover improvements in technique depend, to a degree rarely appreciated, on the availability of ways of measuring results. Theories of ethical training, furthermore, suffer from lack of data concerning the causal concomitants of specific behaviors and attitudes. Plans and programs which have no experimental basis, and which may be as likely to damage character as to improve it, are produced by the score. Hundreds of millions of dollars are probably spent annually by

churches, Sunday schools and other organizations for children and youth, with almost no check on the product—a negligence of which no modern industry would be guilty, and which the public schools have rather generally outgrown, so far as routine school work is concerned. There are tests for predicting success in particular school studies, in school work in general and in various occupations, and these have real value in saving the time of individuals and the money of the school system. Yet there are no tests for predicting success in living. Through lack of them, a vast amount of time and no one knows how much money are probably thrown away on expensive and intricate devices for moral and religious education, and on more or less futile attempts to live well in a world whose problems people are inadequately prepared to meet. It was for these and other reasons that the primary task of developing such instruments was undertaken.

This approach was chosen with full awareness of the importance of other approaches to the problem. Many important data have been gathered by the psychiatric approach, using the interviewing and the case study method. The psychological and physiological laboratories have turned out useful and important investigations employing the techniques of laboratory experimentation. The sociologists have made important contributions through their studies of social and physical environment.

We were also aware of the limitations and dangers of the testing and statistical method, but we were fortunate in having at hand many patterns and many statistical devices already worked out for educational and intelligence tests.

RANGE OF PROBLEMS

Having chosen the approach and decided on the general method, our next step was to lay out the field. Inasmuch as the study seeks to throw light on the

nature of character, by uncovering fresh empirical data rather than by reworking data already familiar, premature formulation of definitions has been avoided. The one assumption has concerned the location of the object of study. We have been interested in the social functioning of children. That is, our intent was to study social behavior in relation, on the one hand, to the ideas, purposes, motives and attitudes entertained by the individual, and, on the other hand, to the group life within which the observed and tested behavior takes place, including both the systems of behavior or customs of the group and its codes, ideals and purposes. Furthermore, we have thought of behavior as a function not only of the group but of the self which is becoming enlarged and organized within itself as well as integrated with its groups in the processes of social interaction which are being studied.

For convenience of reference, therefore, we may classify our work as involving the following areas of interest:

- (1) Mental content and skills—the so-called intellectual factors.
- (2) Desires, opinions, attitudes, motives—the so-called dynamic factors.
- (3) Social behavior—the performance factors.
- (4) Self-control—the relation of these factors to one another and to social-self-integration.

The first three items are abstractions from the unitary process of social experience mentioned in item four. This is the concrete reality we hoped to measure, but for practical purposes it seemed best to approach it in a somewhat piecemeal fashion, much as a doctor examines the composition of the blood, the reflexes, skin color, and so forth, to aid him in making a diagnosis of the individual as a whole, even while recognizing that blood count, taken by itself, is relatively insignificant.

While the development of character tests was regarded as our primary task,

we recognized, at the same time, the importance of conducting simultaneously other studies, which we shall designate as secondary. These secondary studies are as follows:

(1) The determination of the interrelations of the four factors outlined above.

(2) The biological and sociological concomitants of conducts, knowledges and attitudes.

(3) The evaluation of certain educational techniques purporting to develop character or certain habits and ideals.

In addition to these studies we have conducted other subsidiary investigations, all of which have some bearing on the problem of character education.

In this report, we shall describe briefly the results of our attempts at building character tests and shall also state certain of the conclusions to which our secondary studies have led us.

TEST BUILDING

To the person unacquainted with the history of scientific education, and particularly with the history of educational measurement, the attempt to build tests for character and personality would seem a foolhardy undertaking. How may such an intangible and elusive thing as character ever be tested? Who would be so foolish as to suppose that it could be? In this world of science and machinery, many strange and startling things happen. Years ago, when Fahrenheit suggested that this highly spiritual and elusive substance called temperature might be measured, even his scientific colleagues judged him insane. Yet today every home, schoolhouse, shop and factory has its thermometer hanging on the wall. When Binet suggested that intelligence could be measured, the eminent psychologists of his time were impressed only with his ambition. Yet today intelligence testing is one of the ordinary routine procedures in schools. From these consider-

ations we took heart and proceeded with our undertaking.

Fortunately, this was not the first attempt to test character. When we entered the field in 1924, there were already in existence at least one hundred character tests or proposals for testing various aspects of character. At that time, the literature had reached a stage of more than two hundred articles and many books on the subject. Needless to say, we took full advantage of this work of our predecessors. Many of these tests we found we could not use, while many of them were valuable and suggestive.

MORAL KNOWLEDGE TESTS

In describing very briefly some of the tests that we have developed, consideration should first be given to a few tests of the intellectual factors in character. These factors are closely akin to intelligence in general, and patterns for testing them had already been cut out before our work was begun. It remained for us to refine these and develop them further.

Our first step consisted in making a survey of these factors by raising the question as to what types of knowledge and what mental skills children should possess in order to achieve desirable characters. We made a kind of a blue print of this whole area and then attempted to build tests that would tap it at a large number of points.

Here are a few samples of these intellectual factors and of the devices used to measure them. In the first place, Dewey, Coe and others have long maintained that one of the most important intellectual abilities in character is that of being able to foresee the social consequences of acts. Accordingly, we devised a test that was intended to measure the child's ability to foresee the types of consequences that might follow from simple types of activity, such as starting across the street without looking both ways, getting into fights on the playground, giving away money that had been saved for another purpose,

riding down a steep sidewalk on wagons and scooters, and similar commonplace activities well within the range of experience of school children.

In the first instance, the children were simply asked to write after each statement of an act all the things they could think of that might happen. They were asked to list both the good things and the bad. This gave a rough measure of what one might call the child's social imagination. In a later test, one of the co-workers, G. S. Patterson, stated the series of acts with some of their consequences and asked the children to check the consequences that seemed to them most likely to happen. This gave a crude measure of their judgment of the relative probabilities of occurrence of a series of possible consequences. One step further was taken in a test which asked the children to indicate which of a series of consequences would be most important in case it did happen. This gave an additional measure of the ability to evaluate consequences. In this test, therefore, we have three types of scores.

A second sample is a test of social-ethical vocabulary. We recognized that knowledge of words was no criterion of either conduct or character, but we held that, without an adequate ethical vocabulary, fine moral discrimination, which depends on communication, would not be possible. Accordingly, Dr. Schweisinger worked out an extensive vocabulary test,¹ a part of which is embodied in our series.

Another sample from this field is a modification of the comprehensions test in the Binet scale. A situation is briefly described, and the child is asked to check the sentence that tells what is the best thing to do. For example, if you are very hungry at a party when only light refreshments are served, what is the right thing to do:

- (1) Eat little and say nothing?

- (2) Try to eat a lot without being noticed?

- (3) Leave the party and go to a restaurant?

- (4) Tell the hostess that her refreshments are too light?

Or again, if you had a stupid time at a party, what should you say to the hostess when leaving:

- (1) That you had a delightful time?

- (2) Just say good-bye and nothing more?

- (3) That you had a very sad time?

- (4) That you hope she won't invite you again?

The query may be raised at once as to what are the right answers to these questions or as to whether there is such a thing as a categorically right answer to any of them. Presumably there is not, any more than there is a right answer to the question as to how to spell the word "through." Shall we spell it "thru" or "through"? It is merely a matter of usage. Precisely the same is true of finding a right answer to questions such as these. The purpose is to find out the extent to which children are aware of standards. It does not particularly matter, therefore, whether the child gives the answer which he thinks has the approval of the teacher and examiner, or guesses at what he is expected to say, or gives his own personal view. This point has been urged as a criticism against this type of testing, but we have regarded it as precisely that which we wish to measure. We wish to know the extent to which the child is aware of standards of conduct which are regarded as ideal by ethically mature and educated people, and there is a real sense in which this is moral knowledge.

A fourth sample of the tests of intellectual factors is what we originally called a provocations test. Presumably there are conditions under which such conduct as lying, cheating, stealing, and the like, might be relatively desirable.

1. Gladys C. Schweisinger, *The Social-Ethical Significance of Vocabulary*, Teachers College Contributions to Education, No. 211, 1926.

What we wish to know is where the child draws the line. For example, under what conditions would the child justify stealing or lying? This is how we attempted to measure it: We told, in simple, one- or two-sentence stories, of things that children have done, describing briefly the circumstances. Then we asked for a vote on whether or not this act under these circumstances was right, wrong or excusable. For example, on the way to Sunday school Jack matched pennies with other boys in order to get money for the Sunday school collection. Was this right, wrong or excusable under the circumstances? Or again, Helen knew that cucumber salad would make her sick, but she ate some so as not to offend her hostess. Or again, Helen gave her word of honor not to tell a secret someone had told her. When she found that one or two others knew it, she then told it to some of her friends. Was this right, wrong or excusable under the circumstances? We compiled a list of many similar situations and asked the children to vote on them. This gave information on the extent to which and the conditions under which a child will excuse types of action that fall below the ideal standard.

Another type of test, worked out by Miss Ruth E. Welty, attempted to find out what a child regards as the most sensible, useful and helpful thing to do in a wide variety of social situations. For example, a boy is being teased by some other children. What is the most sensible, useful and helpful thing to do:

- (1) Tell them they ought to be ashamed to "pick on" somebody like that?
 - (2) Tell the child to go home and not play with other children?
 - (3) Propose something everybody can play so that they won't think about teasing?
 - (4) Pick out the person who is leading in the teasing and fight him?
- Here (3) is obviously the most sensible, useful and helpful thing to do. By pre-

senting a list of fifty items of this sort, it was possible to secure a score that would represent the child's skill in making decisions in rather difficult social situations.

We did not claim or imagine that such tests taken in and of themselves are character tests in the sense that they reveal the total character of the child, or that they are conduct tests in the sense that they will enable one to predict what the child himself would actually do in situations of the sort referred to. Correlation between knowledge and conduct is not assumed but is taken as a problem which in itself must be investigated experimentally. We shall report presently what we have found to be the facts with regard to this problem.

These tests, which we have called, for the want of a better name, moral knowledge tests, have satisfactory statistical reliability and validity. Their scientific quality is on a par with the best intelligence tests and school achievement tests. They are printed in folders, each folder designed to consume from forty to fifty minutes when used in grades V to VIII.

ATTITUDE TEST

Tests of the dynamic factors in character are much more difficult to invent, discover and develop. We found a great many proposals for the measurement of emotions, instincts, temperament and attitudes. Notable among these is the Downey will-temperament test, but this proved unadapted to our special purpose. We have, however, made extensive use of the Woodworth-Mathews emotional instability test and of the Otis suggestibility test.

Literature on the subject showed that social attitudes tests were more promising than tests of temperament, mood and emotions. Following this lead, we attempted to develop a social attitude test, in spite of the fact that attitudes, opinions and preferences overlap one another and are not clearly differentiated

from intelligence. The test consists of such things as having the children vote on the type of individual whom they would select for a best friend (from Raubenheimer), on the kinds of activities that make for success or failure, on the extreme truth or falsity of a series of statements, on the conditions under which a child would or would not indulge in various types of social activities, on how they would feel if their best friend had committed a misdeed or had performed an act of great social usefulness, on which of two acts or experiences they would prefer in each of a large number of pairs of alternatives, and so on. This represents an endeavor to take a rough sampling of the child's attitudes, preferences and desires.

CONDUCT TESTS

In the field of actual conduct, we have developed tests covering four types of behavior—deception, co-operation, inhibition and persistence. Before describing samples of these tests, a word should be inserted concerning the general theory of conduct testing. We have proceeded on the assumption that the only sense in which conduct can be measured is by taking samples of it. The situation is much the same as that of a grain inspector sampling a carload of grain. He does not inspect every single grain of wheat in the carload but takes samples here and there from different bags. If the samples are satisfactory, he concludes that the whole carload is good. If the samples are unsatisfactory, he makes further inspection. In like manner, samples of a child's conduct may be taken; if they are representative and there are enough of them, his future conduct may be predicted from them.

HONESTY

In the study of honesty, or rather its opposite, deceit, we sampled the tendencies of children to cheat, steal and lie. Of the cheating type of conduct, we took

fourteen samples² of classroom situations, four of situations involving athletic contests, three of situations involving parties or parlor games, and two of school work done at home. We also took two samples of the lying tendency and two of stealing. The lying and stealing tests, however, were not widely used.

Examples of situations involving cheating in the classroom are such as copying answers from an answer sheet that was given out for the purpose of correcting papers at the close of the test, of adding answers in a speed test after time had been called, or violating the rules in the solution of a puzzle, or opening the eyes in doing a stunt that was to be accomplished with the eyes closed (from Voelker and Cady). The essential feature of these tests is that a child is placed in an ordinary classroom situation and given a task to perform which has in it an opportunity for cheating, but the situation is so arranged that if a child cheats or attempts to deceive he unwittingly leaves a record of his conduct. For example, in the peeping test, one task is to draw a line through printed mazes. These mazes are scaled from very easy to very hard. The more difficult ones are not easily solved with the eyes open. They are, in fact, quite impossible with the eyes closed. If the child hands in a perfect paper, this is regarded as evidence of the fact that he opened his eyes. In another instance, the children are given a party at which they play many of the usual games, but three games are inserted as honesty tests. One of these is a modification of the old-fashioned potato race. Four children compete in carrying beans from small boxes and depositing them in empty boxes. The rule of the game requires that only one bean be carried at a time. The examiner standing on the side timing the race also counted the number of runs made by each of the contestants. If, now, a boy, as one actually did, transports twenty beans in eight

². Several other samples were used on small populations.

runs, it is quite obvious that he took more than one bean at a time. These samples are sufficient to illustrate the way in which cheating may be detected in actual life situations.

Assuming that these twenty - three samples of cheating are representative of the general run of similar experiences, we are able to predict how many such samples we shall need in order to forecast the proportion of times that a child will be dishonest in similar situations. We estimate that if we had thirty-six samples of conduct we would be able to say that if a child is honest in, say, twenty out of the thirty-six, the chances are very good that he would also be honest in twenty out of the next thirty-six, and so on.

SERVICE

The next series of behavior tests is in an entirely different area. They represent types of behavior that are ordinarily described as helpfulness, co-operation, self-denial, self-sacrifice, charity and the like. We have used the term "service" to cover all of these. The plan for testing the service tendency is in general the same as that for testing the deception tendency and involves the setting up of a situation with an appeal and at the same time a resistance. We first classified types of resistance and types of appeal and tried to select situations containing varying degrees of resistance and appeal. Sample situations involving self-denial or self-sacrifice are these: inviting the child to come to school a half hour early in order to make pictures for hospital children; asking boys to give up their manual training project (in one case the building of a wooden automobile model) to make wooden toys for hospital children; presenting children in an orphan's home each with nineteen cents and asking them to vote how they would distribute it between self, bank and charity (a check-up was made to determine precisely what they did with this money); or asking the same children to give up ice cream (which

was rare with them) and give the money to orphan children in Russia. All of these are real life situations in which there is a genuine appeal and genuine resistance.

Samples of co-operation are class loyalty, or the efficiency co-operation test and the free-choice test developed by Dr. Maller.³ In the efficiency co-operation test, each child is given a set of twenty sheets of paper on which are simple problems in addition. Two contests are announced, one in which the class will compete with other classes for a prize, and one in which each individual will compete with his classmates for a prize. The work of the first two minutes on one sheet will go to the class. The work of the second two minutes on the next sheet will go to the individual himself. Twelve sheets are thus done, alternating one for self, one for class, allowing two minutes of time per sheet. The score in the test is based on the differentiation in the amount of work done for class and the amount done for the individual himself. In this test, as in all others, there are naturally wide individual differences.

Seven more of the twenty sheets are used in what is called the free choice test, in which each child is allowed to decide at the end of each of seven one-minute periods whether he will keep the sheet for himself or contribute it to the class. The idea is to find out the proportion of work the child will keep for himself as compared with the proportion he will give away to the class.

In all, we sampled some fourteen situations in which behavior of this general type was involved. Many of these situations, however, proved too difficult to handle, and we made no attempt to standardize them. Only five service tests were entirely used. Here, again, we estimated that we would need at least thirty situations in order to be able to forecast the proportion of times that any individual

³ J. B. Maller, *Co-operation and Competition*, Teachers College Contributions to Education, No. 384, 1929.

would or would not exhibit the behavior in question.

INHIBITION

Another type of conduct studied is called inhibition. Here we did a great deal of experimentation and finally came out with four or five usable group tests. In addition to these, however, we did some preliminary work on a series of individual tests which seem to have great promise. The theory on which we worked was to set up a situation in which a child would be stimulated in a natural way and then to introduce a more or less artificial resistance, the object being to find out whether or not the child could inhibit the tendency toward the natural response. One or two examples from the individual tests and from the group tests will suffice.

There is a natural and perhaps instinctive tendency for a child to make a wry face upon tasting a bitter substance, and to spew it out of his mouth. Can he inhibit this tendency? To find out, we asked several children if they would play some games with us in which we would see how long they could keep obnoxious substances in their mouths without making a wry face. We first experimented with castor oil, but later gave it up because we found there are some children who actually like it and other children in whom it produces vomiting. We finally used unrefined cod liver oil and argyrol. But even with these unpleasant tasting drugs we found many children who could keep them in their mouths for two minutes and yet maintain a perfect poker face. In another situation, we used odors, asking the child to take three whiffs from a bottle containing sulphate of potash and maintain a perfectly straight face. We also tried tickling the back of the neck with a feather, and showing a book of funny pictures which the subject was supposed to look through without smiling. This will illustrate the type of individual test used in our efforts

to find out the extent to which children can inhibit tendencies toward natural responses.

Among the group tests that were used was one we call the story inhibition test. A very interesting story, in fact a thrilling story, is read up to the point of suspense, where it stops short. At this point, the pages on which the story is printed are pasted together. In one case, the child is given the option of tearing open the pages and finishing the story or of going back and counting the number of letters in each line, thereby earning a score. In this situation, we are pitting the school drive (the desire for a score) over against the desire to know the ending of the story.

Another test measures the inhibition of the tendency to manipulate small objects. In his list of instinctive tendencies, Thorndike includes manipulation and says that there is a strong tendency for children to pick up, turn over and fumble small objects. After considerable experimentation, we selected toy safes with combination locks as an experimental object. One of these safes was placed on the desk of each child, with the dial set at a certain point. The children were told that in a few moments there would be a contest to see who could open the safe first. Meanwhile, no one should touch his safe, because by so doing he would gain an unfair advantage over his classmates. Having placed a safe on each desk and given the instruction, we then proceeded to waste time, our object being to leave the safes on the desk for at least thirty minutes before beginning the contest. During this time, we passed out other papers and asked the children to do certain tasks, some of which were monotonous. This also gave an excuse for walking up and down the aisles to collect these papers, at which time we were able to check on the position of the dial of each safe.

This experiment was varied by using,

instead of a safe, a box of puzzles, very attractively laid out, asking the child to refrain from touching the box until the close of the box-testing period, when he was directed to draw a picture of a design in the bottom of it. This temptation proved too strong for many children. In some instances, they not only touched the box but wrecked it.

Thus we attempted to measure inhibition. Our efforts in this direction, however, were not as satisfactory as were our measures of honesty and service. The difficulty is that we are here working with two main variables, power of resistance and interest.

PERSISTENCE

The fourth type of conduct that we attempted to measure is persistence. Here, again, we had two series of tests, one for groups and the other for individuals. The plan was to set up a situation involving a task and note the length of time a child would stick at it. One task was that of solving magic squares; another, that of solving a very difficult mechanical puzzle; another, that of reading a story printed in a confusing manner as shown in the following quotation from the practice exercise:

Directions: Here is something for you to read. As you find the words, draw lines to show where one word ends and the next one begins. The sample shows you how:

Sample: THE/BOY/RAN/ALL/
THE/WAY/TO/SCHOOL

Begin here: BOYS/AND/GIRLSWILL
S O O N B E C O M E M E N A N D W O M E N .
I F T H E Y A R E T O B E C O M E E D U C A T
E D M E N A N D W O M E N T H E Y M U S T
G O T O S C H O O L A N D S T U D Y H A R D .
W H E N T H E Y C O M P L E T E T H E W O R
K O F O N E G R A D E T H E Y W I L L B E P
R O M O T E D T O T H E N E X T G R A D E .
B Y A N D B Y T H E Y W I L L G R A D U A T
E A N D E N T E R H I G H S C H O O L . t H E y s
H O u l d L W a y S w a S H t H e I R h a n D S a N
D f A c e S b E F o r e c o M i n G t O s C H O o l . a F T

e R s C H o O L t H e Y s H O U I D g O s T R A i G h
t h O M E a N D n O T I O A F a R O U n D t H E s
T R e E t c O R N e R S . c h I L D r e N n E E D p L E
n t Y o F f R E S h a I R a N D w H O L e S o M e f O
O D t o k E E P t H e i r b O D I e S w E I L . T h o S e w
H o A r e l A t e A t s C H O O L i n t H E m
o r n I n g a R e m A r K E D T A R d y f o r t H a
t d A y . t E s T s L I k e t h e S e W I L L M a K
e y o u t h i n K y o u s H o u l d L e a r N t o u S e
y o u R H E a d A t a L L T I m e s .

SIGNIFICANCE OF THE TESTS

To summarize now the conduct tests, we have taken twenty-three samples of situations involving deception or dishonesty, five samples of situations involving service, four samples of situations involving inhibition and five samples of situations involving persistence. Add to this sampling of conduct some five hundred samples of imaginary situations in which the children are required to make some kind of an intellectual decision, and some 350 situations in which they are required to express a preference or desire, and you have then a fairly good picture of the scope of the tests of the Character Education Inquiry which have been brought to the point of actual use.

We are now ready to raise the question as to the extent to which we have measured character. It is obvious that no one of these tests is an adequate measure of all there is to character. The question is whether or not any combination of them in any sense adequately measures character. This question can be answered only experimentally. We proceeded as follows: We selected three populations of school children, one in a small town fifty miles from New York, and two in New Haven, Connecticut. The total number of children in these three populations was about 850. These 850 children were given nearly all of the character tests just listed. The total number of hours that each one spent in taking the tests was about thirty, spread over the school year.

In order to find out the extent to which the tests measured character, it was

necessary to secure data on the conduct, ideals, attitudes, social adjustments, reputation and environmental background of these children, quite apart from the scores derived from the tests themselves. We were fortunate in securing a large body of such data on a sufficient sample of the children who had been tested to enable us to determine the extent to which the character test scores correlate with these character factors.

We began with six fundamental criteria of character, against which we hoped to check our test results: (1) The child's reputation among his teachers, classmates and leaders; (2) the extent to which he works happily, intelligently and usefully in school, at home and in his community; (3) pen portraits of the character of one hundred children based on all available data, arranged, by sixty-three judges, according to the desirability of the character described; (4) a complete schedule of how the children spent their entire time during two typical weeks; (5) the life histories of fifty boys secured by a social worker; (6) a general integration or character organization score, worked out from the test data. Unfortunately we were not able to use items four and five, but we checked our test results against the remaining four criteria. The results are, in general, satisfactory. A word about the relation of the character test scores to each of these criteria will make clear the general nature of our findings on this point.

REPUTATION

Reputation as a criterion of character has been used by numerous investigators and, on the whole, the results have been disappointing. Profiting by the mistakes of predecessors, we attempted to free our reputation data from the influence of prejudice and gossip so that the results would reflect as true a picture as possible of the facts on which the ratings were based. It is our general theory that what is known about the physical world is,

after all, based upon its reputation. It has been the business of physical scientists to clear this reputation of error. The errors are of two kinds—those due to faulty observations and those due to conclusions based on insufficient evidence.

Many scientific instruments have been developed for eliminating errors of observation. In the field of character, such instruments are almost entirely lacking. We have proceeded on the assumption that if such instruments were available reputation data could be freed from errors of observation. If such errors were eliminated, and if the observations were sufficiently numerous and representative, it would appear that reputation would then correspond very closely to conduct. Space will not permit a description of the instruments that we used, and we can pause to describe only two of them.

Teachers rated their pupils in three ways. One was by the use of an instrument called the conduct record device (based on Yepsen's work), in which the teacher was asked to record in a systematic fashion the net results of her observations of the conduct of her pupils. For example, instead of asking a teacher to give her general impression of the cooperativeness of a pupil, we asked her to check the one of five statements which seemed to her to describe best this behavior. One such group of five statements is as follows:

(1) Works with others if asked to do so.

(2) Works better alone; cannot get along with others.

(3) Works well and gladly with others.

(4) Indifferent as to whether or not he works with others.

(5) Usually antagonistic or obstructive to joint effort.

Similar statements were worked out for twenty-two types of conduct.

We also secured the opinions of pupils concerning the conduct of their class-

mates by the use of an instrument called the "Guess Who" test. The "Guess Who" test is a series of twenty-four descriptions of types of conduct characteristic of school children. Each child reads over each description and writes after it the names of his classmates who seem to him to be described by it. For example, one of the descriptions is: "Here is a crabber and knocker. Nothing is right. Always kicking and complaining." The children are asked to write down the names of their classmates whom they think are described in these terms. This instrument turned out to have very high reliability and high validity.

In addition to these two devices, three others were used, so that the total reputation score of the child was a composite of the opinions of his teachers, classmates and leaders. When this score was freed statistically from the effects of prejudice, it showed remarkable correspondence with the scores derived from the objective tests. For example, the correlation between reputation for service and score on the service tests, when corrected for attenuation, is actually +1.00. When all of the conduct scores were combined into a single score, and all reputation scores combined into a single score, the correlation between the two, corrected for attenuation, is .94. These are exceedingly high values and are extremely significant. Their significance, however, is more theoretical than practical because the raw correlations are much lower. The point is that if we had a theoretically pure reputation score and a theoretically true conduct score, there would be a one to one correspondence between the two. Thus, statistically at least, conduct and reputation turn out to be the same thing.

But character is more than conduct and more than reputation. When we include in our character score not only conduct but also moral knowledge, social attitudes, the child's background and his

reactions to it, all of which are parts of his character, the correlations run even higher. In fact, the raw correlation is .70, which, when corrected for attenuation, rises to .988. In other words, character so far as it is represented in reputation, is completely accounted for by performance on an extended series of tests which measure conduct, culture, social opinion and attitude.

An interesting practical implication of all this for character testing is that since it is probably easier to secure a series of valid judgments concerning attitudes and conduct tendencies than it is to secure an equally valid series of objective tests, and since the theoretical correlation between the two is almost perfect, teachers and others interested in securing a character score on children might very well look forward to doing so by securing a large number of reliable observations and ratings, provided the instruments used are of such a nature that prejudice and gossip are eliminated.

CHARACTER PORTRAITS

While these results seemed significant and even somewhat startling, we were not satisfied to let the matter rest here. We pushed the validation procedure a step further, in an attempt to check our character tests against a more unified and concrete criterion. One difficulty with the reputation criterion is that, after all, it is a kind of algebraic summation of a lot of opinions and judgments. It is obvious that the algebraic sum of these impressions, or a combination of them and the test records, does not represent the concrete reality of character. No human being is an average, either of his group or of his own varying performances. The average is, in either case, an abstraction. When we average such averages in an ascending or descending order to form a scale, the scale does not necessarily represent ascending or descending degrees of character or of any unified set of facts about a living organ-

ism. This it would do only if the relation among the separate facts, as well as the facts themselves, should be included in the picture. When the facts are treated independently, their summation is arithmetical, not psychological.

We took at least one step in the direction of concreteness by developing a scale of character as a whole. That is, we attempted to handle our specific data not in terms of their summation but in terms of their organization. Our first technique consisted in the building of character sketches on the basis of our records. We selected one hundred children from one of our populations, on whom we had a rather complete set of data. The data on each child were written up in the form of a pen portrait or a description of his conduct, attitudes, reputation, intelligence and background, including what information we were able to secure regarding the second criterion, namely, the adequacy of the child's social functioning. These one hundred portraits were then ranked by sixty-three judges according to the degree of character exhibited by each. These rankings were surprisingly uniform and yielded a scale of character sketches with a reliability of .98.

The point of this procedure is that in the case of the one hundred pupils we now have character scores based on the opinions of sixty-three competent judges regarding not separate items of conduct and knowledge, but rather the total character value of a complete, concrete picture of a child as a whole. The child as a whole is scaled, not opinions as to the significance of honesty, or what not, in a view of character. Naturally, the judges' own views of character are involved, and intentionally so, only they are involved not as abstractions but as evaluations of one hundred actual cases. It would have been highly desirable to have had the same judges who scaled the portraits become intimately acquainted with each of the one hundred children and then rank the children themselves instead of

ranking our pen sketches of them, but this was obviously out of the question. We shall have to be content, therefore, with this secondhand scale, recognizing that the data included in all the tests and other material were represented in the sketches in a general way.

The next step in the procedure was to find the correlation between each of the elements in the total composite and this general character scale. The results are very interesting. They show that reputation stands in closest relation to total character as measured by this scale. Moral knowledge and social attitudes come next, conduct next, cultural background and personal factors, such as intelligence and age, come last. When all the conduct scores are added together, however, the correlation between conduct and character is about as high as between reputation and character, both being around .8.

These facts indicate that while an algebraic summation of scores is by no means perfectly related to the concrete reality of character as judged by our sixty-three judges, yet the correlations are high enough to enable us to make reasonable predictions from one to the other. The question then arises whether there is any other way of treating test scores so as to yield a more organic index of character.

CONSISTENCY

The consideration of this question led us to construct another type of criterion which resembles the one just described in being built on quantitative data. It differs, however, in one important respect. While both of the criteria described above rely on judgments and opinions, in this one all subjective factors are eliminated, and it is derived from the objective data themselves. The same one hundred cases used in the construction of the pen portrait criterion were also used for the building of this objective criterion, and scores on the moral knowl-

edge tests, conduct tests, tests of emotional instability, home background, school marks, deportment and reputation were classed into twenty-three groups. This gave twenty-three character scores for each of the one hundred individuals. These scores were treated in two ways: first, they were summed up, as usual, in an average score; and, second, the variability of each individual's scores around his own mean was computed. Thus, for each individual, we have an average score and a variability score. The variability score was called his consistency score. For example, if a child ranked highest among all the one hundred children in each of the twenty-three test scores, he was given a perfect score for consistency, meaning that he was consistently at the top. In like manner, if he stood tenth from the top in all the twenty-three scores, he would still have a perfect consistency score. The same would be true if he stood at the bottom in all the twenty-three scores; he would still be perfect in consistency, but he would be consistently the lowest in the group.

This consistency score seemed to be a very important measure, since it represents, in a way, the degree of dynamic integration that is not represented in the total or average score. The consistency score, however, is not, in itself, a character index, because it, too, stands for only one type of thing. The meaning of the difference between the consistency score and the average score may be made clearer by the suggestion that one represents the quantity of character and the other its quality. Suppose two individuals have the same average score, but one is consistent in all the twenty-three tests, the other is erratic or highly inconsistent, being way up in one test and way down in the other. Surely there is a vast difference in the characters of these two individuals. The problem is to find a score that will be a reliable index to character.

Following the general idea used in intelligence testing of deriving a ratio or a

quotient, we have made bold to attempt to derive a character score. A child's intelligence quotient is his mental age divided by his chronological age, but, in character testing, age cannot be used because the correlation between age and test score is zero. The two important variables in character, however, are consistency and level. Our character score represents consistency multiplied by level. An individual who has a high average score but a low consistency score will have a relatively low index or score. But the individual who has a high average score and a high consistency score will receive the highest index or score. That is, the child who is consistently good will receive the highest score, whereas the child who is consistently bad will receive the lowest score.

A character score was thus computed for each of the one hundred children whom we have been discussing. This score, in a sense, represents our final effort as a criterion. It correlates .72 with reputation, which, it will be recalled, was our first criterion, and .81 with the criterion derived by having judges rank the pen portraits of character.

The conclusion reached as a result of our attempts to construct satisfactory character tests is that character certainly cannot be measured adequately by any single or simple test that can be administered in one hour and scored in ten minutes by a competent clerk. Furthermore, no algebraic summation or average of any set of test scores, no matter how extended or how elaborate, will give a true index to character. On the other hand, if a large number of samples of conduct, knowledge, attitude, intelligence, background and social adjustment are taken, and if the general algebraic level for each individual is determined, and, at the same time, if the variability of each individual's scores around his own mean is computed, a combination of these two values will indeed yield an index or score of character.

Some Doubts About Character Measuring

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I

IN RECENT YEARS, the question has been thrust home to us, "How much of our work for 'character education' is window-dressing? How much is mere pious wish?" Sir Charles Hawtrey mentions an old tutor who was sure that the character of his boys was bettered by good reading and especially by his crisp, business-like, highly practical comments on what they read. One morning, when a lad was reading the Beatitudes, the teacher interrupted: "'Blessed are the pure in heart.' Boys, did you hear that? If you're not pure in heart, I'll flog you."

There are other methods of improvement equally cherished, and most, if not all of them, are now being questioned as to their effectiveness. It is proposed that we get down to business and measure the actual results by certain objective tests. Standardized tests are now widely used to measure general intelligence as well as specific achievement in composition, arithmetic and other subjects. Judgments here can now be more impersonal and precise than they used to be. Why not employ these ways to judge honesty, self-control, public spirit, reverence? Why not use these techniques to check up accurately on the results of methods in character education? Such tests are already applied in many schools, and new ones are being devised every month. What is to be said for them?

Not that the idea is entirely new. Benjamin Franklin tells in his autobiography

how he kept a score card on which he marked his success in living up to each of a given list of virtues. Schools, too, have long been issuing reports on more than the child's achievement in grammar and arithmetic. They have reported on his attitudes as a school-citizen. Nor have they been content to speak of character in general as simply good, bad or medium. They have long specified traits like obedience, courtesy, perseverance, willingness to co-operate, and have graded these on the reports. What is now being done is to make all this more precise in the record for any one child and to use the tests and ratings on a wide scale to study the results of specific methods. At the Ninth International Congress of Psychology at Yale University in September, 1929, Professor P. R. Hightower submitted the results of such a study of 3,316 children, which showed that no correlation was proved between high character and proficiency in Bible classes, nay, that the highest rating in the latter might go with the lowest rating in character, and that mere knowledge of itself could not be expected to insure proper behavior.¹

A year before, the first volume of a series of studies in the nature of character was issued by the Character Education Inquiry of Teachers College, Columbia University, in co-operation with the Institute of Social and Religious Research.² Pupils in a number of schools

1. P. R. Hightower, *Biblical Information in Relation to Character and Conduct* (Iowa Studies in Character, Iowa City: University of Iowa).

2. H. Hartshorne and M. A. May *Studies in Deceit* (New York: The Macmillan Co., 1928).

had been tested to see what degree of deceit they exhibited. For example, an examination was given in arithmetic, and opportunity was offered for the pupil to improve his answers by stealth. A system was devised whereby the amount of cheating could be computed exactly. Here, too, it was found that children who had received a certain education presumed to result in higher behavior were not outstanding in their moral superiority. In a second series of such studies,³ the pupils were tested for acts of kindness and for power of self-control. They were asked to give up much-wished objects, like money or toys, for the sake of charity. They were tested for persistence, as shown in curiosity to see how an incompleting story ended or in solving a mechanical puzzle or a mental puzzle.

It is very likely that such quantitative researches will be made increasingly in the years ahead, especially in America, where modern business has already shown itself sympathetic toward such charting of the personal characteristics of employees. Every help in locating specific needs is to be welcomed; and we may be sure that time will weed out any extravagant claims or other errors.

Medical and surgical science had to follow a similar road to advance from magic and quackery. Instead of continuing to treat the body as a mysterious unit, the biologists subjected each organ and constituent to minute observation and controlled experimentation. In like manner, it was at length recognized that we could gain little exact knowledge about character and how to change it unless its component features were accurately studied and experimented with.⁴

That is, instead of saying, "He can be trusted because he has character," we desire to know more precisely what is this character which he "has." Is it a general possession, more or less mysterious? Or can we get more light upon it

by observing how it acts at these and these specific points?

High spots among the results of the Hartshorne-May investigations are as follows:

Specific acts of moral behavior are learned as other acts of skill are, by specific experience rather than by listening to discourses upon such skill. Tendencies can be changed, at least temporarily, by suitable teaching. Individuals are more likely to rate higher where they are encouraged by the morale of the group as a whole. The personality of the teacher is highly important, enough to change the scores very markedly where the class is put in charge of a teacher of superior personality.

The results can scarcely be called news.

There is no indication at all that on any one test or any combination of tests children will fall into two groups—the controlled and the uncontrolled. On the contrary, the majority are at or near an average of self-control, and there are a few who are very poorly controlled and a few who are extremely well controlled.⁵

Obvious as these findings are, they have at least this importance: they show that while in their daily lives, "children have been acquiring habits which are important for character," "there is little evidence that effectively organized moral education has been taking place."⁶ What the children at present are learning of self-control, service, honesty is largely a matter of accident. "Anarchy in the leadership of moral education is not likely to produce order in the character of a child. At all events, such leadership as we have in typical American communities has not resulted in organized conduct."⁷

All gratitude, therefore, is due to those who wish to build on something better than guesswork. There is no predicting what their method may yet bring to light. The spirit of science requires that the

3. H. Hartshorne, M. A. May and J. B. Maller, *Studies in Service and Self-Control* (New York: The Macmillan Co., 1929).

4. H. Hartshorne, M. A. May and J. B. Maller, *Studies in Service and Self-Control* (New York: The Macmillan Co., 1929), p. V.

5. H. Hartshorne, M. A. May and J. B. Maller, *Studies in Service and Self-Control* (New York: The Macmillan Co., 1929), p. 452.

6. Op. cit. p. 453.

7. Op. cit. p. 453.

trail makers be given time and the encouragement of the open mind.

II

But certain warnings are needed. Charts in which the pupils do their own rating of themselves have indeed a certain usefulness. Pupils are more likely to improve when they are taught to look for more truthfulness, industry, cleanliness, courtesy, rather than for character in general or for some one trait which happens to be especially interesting to the class teacher. When emphasis is put on the constant need to improve, the pupil gets something of the spur there is in playing an interesting game. A boy charts a graph for himself, to indicate, for instance, how steadily, or otherwise, he manifests some ten or a dozen desirable traits. He observes that his "profile" is a very jagged-looking affair. His teacher lets him see another pupil's in which the line is less rocky. Next month the boy tries to have his own line straighter. Many, no doubt, are benefited by such a periodic look at themselves in the moral mirror.

Nevertheless, it is well to be on our guard against too great enthusiasm for such devices. Character rating is different from rating for academic achievements and needs. It is possible to be more objective about one's proficiency in spelling than about the purity, let us say, of one's unselfishness. Some children may be made priggish, although the remedy for this, to be sure, is not so very different from that applied to any kind of conceit. Some, especially those already too introvert, need to get their attention away from themselves instead of making self-examinations. Some may be persuaded, for one reason or another, consciously to rate themselves too favorably; and once deceit of this kind enters, the whole value disappears.

The most helpful method of self-rating would seem to be that in which the pupil does not put his name upon the paper

and where the class looks for a score for the class as a whole. Where no name is given, there is less occasion to score falsely. Work for a better score for the class as a whole encourages a highly important and effective social incentive. How fruitful this will be depends upon the ability of the teacher to keep the group spirit of the class high. In general, however, it is a question whether all this frequent soul searching, especially for the sake of a numerical grading, does not do at least as much harm as good. It has by no means been proved, as we shall try to show presently, that the best thing about character can be caught in terms of quantity; and always, for some children, there will be the risk of excessive self-scrutiny. In the main, the sturdiest moral growth is likely to be more or less unconscious and spontaneous. It will probably be more healthy where the children are steadily encouraged to reach out toward the higher and finer things which they learn to see, than when they are asked often to record the precise degree of their failure and attainment.

III

As to numerical ratings on individuals and groups by other people, more doubts of a related kind arise. Character is a much more complicated affair than intelligence. The most intelligent are not necessarily the best behaved, as people knew long before any modern tests were devised. It means nothing to point to the larger numbers of low I.Q.'s in our prisons; the brainiest do not appear in the statistics, because they manage to elude the police or to be acquitted. Ideals are as much a matter of feeling as they are of intellectual apprehension. Just why any one of us wants to do right is hard to say; but the wanting is essential. So is what the old school called will-power. The interplay of knowledge, feeling, will, is a highly complex affair.

Hence, although certain overt behaviors can be observed and measured,

the results tell very little as yet about the success or failure of the character methods employed. If it is pointed out that many Bible-class graduates have a low moral rating, it may be retorted that without such schooling the rating for any one group thus tested might have been even lower still. Nobody can say yet just how far this is true of any individual student. Nor if the results seem to show success can we be so sure either. There is no way to tell yet whether graduates of one school rather than of another show up better because they went to that particular school or because they were at the beginning a selected lot. If we say "Heredity," we must ask, "Are the geneticists in agreement as to what is inherited and what is changeable?"

A real test would tell what is the part actually played by heredity and what by the environment. As yet we are scarcely in a position to speak with assurance here or to devise thoroughgoing tests. We should have to begin with twins at the moment of their birth. We should have to separate hundreds of such twins from the very beginning, bring them up under carefully controlled systems, watch at every point the various influences playing upon them, and only then make our comparisons. Such an experiment may some day be made and give us more genuine knowledge than we now possess. That day is not yet here.

If it is difficult and sometimes impossible to trace back behaviors, it is likewise unsafe to forecast with scientific assurance. Results expected or unexpected may appear long after the child has grown up.

The very use of the word "may" in these paragraphs indicates our lack of knowledge. We do not *know*, for example, whether children are made more priggish by self-scrutiny. We can only guess on the basis of our highly variable abilities to judge people. And, whatever may be the findings with regard to groups at any one time, we do not yet

know—for any individual—just what changes are likely to occur. A lad who is easy-going and untrustworthy may be sobered by the death of his father and the need to go to work for the family. On the other hand, he may not.

IV

What is to be said for ideals which do not appear in action immediately but wait, sometimes for years, to be expressed? A child hears a story when he is ten years old. It is a tale of courage. It touches him then as just a good story. Its ethical implications, and especially any suggestion it may offer as to his own conduct, do not strike him at the time. Indeed, after reading it, he may continue to manifest his familiar fears and be rated low. But the time may come years later when a fresh memory of the tale is stirred in him, and he is helped by it to act less timidly. Even though, of course, this later courage is more likely to appear if the normal braveries are present at the usual period, nevertheless, there is no knowing what possibilities may emerge later, which a present measurement does not reveal. The permanently best results of any teaching may lie dormant for a long time.

This is apt to be most true of those more intimate experiences which are at least as important in the making of personality as are the more obvious, outer behaviors. There is a world, a very private one, which a person carries within him. Reveries, longings (sometimes not fully conscious), unspoken judgments, shy aspirations as well as bold ones, all play their part in making us what we are. They are present in childhood when the tests are made; but the tests are devised to indicate quite other things and pass these by. It is just as well that the tests do fail to measure these. There are highly important areas in life which it is better to leave quite private. "Let not thy left hand know" is one such reminder.

V

Some of these traits which appear most frequently in the literature on the subject can hardly be called moral at all. Among these are "persistence" and "decision." Another speaks of "muscular control" and "vitality." Good and necessary as these undoubtedly are, they are, after all, not of the same rank morally as justice or public spirit, let us say, because they are tools which may or may not be used to make their possessor more just or more public spirited. They can even make wrong-doing more serious. The police would have much less work on their hands if some of the folk requiring their attention were not so persistent, or decided, or aggressive. The moral value in having a will-temperament of a high rating is the motive which inspires the expression. But motives are not subject to measurement—yet. We use terms which are roughly quantitative when we say "more" honest or "less," "more" conscientious or "less." But these really refer to quality.

Apparently similar acts can be done from very different motives. One boy will forego the opportunity to cheat because he scorns to play the sneak; another because he has been taught that God is watching and may strike him dead or may burn him in Hell; another because he suspects some kind of trap (as children are likely to do when character testing becomes more common); another because of the disgrace of being found out. When we test children for service, some may not be eager to make picture cards for the poor because they are already doing things like this at home, or they may think it unimportant compared with other acts of service. Or some may do this charity very eagerly and score high because it is an unusual and fresh experience. It is hard to say of any person just why he gives to charity. The same is true of other acts. Are those who pride themselves on plain speaking

as "candid" as they think, or only callous?

It is argued that we can measure motives by measuring the behaviors, that the more conscientious will do more of the acts expected of such persons, and that character has always been estimated in terms of consistent and persistent doing. But the same act can be repeated ten times from ten different sets of motives. The quality of these motives nobody can judge precisely, not even the person himself.

In one respect, the attempt is almost as futile as judging a work of art quantitatively. We can describe a canvas by Rembrandt in highly exact terms, with mathematical accuracy for each shade of color and each detail of composition. We can call on the chemist to tell us the last word about components of the paints. And yet the something which makes the master work what it is will still elude description.

Over and beyond such mixed creatures as our daily behaviors show us to be, are the ideal selves. For all the fact that some schools of psychology choose to make their studies without reference to "souls," and that myths of various kinds have grown up around the belief in "spirit," this higher nature in man is real enough to those with eyes to see it. And its best expressions would scarcely seem capable of the measuring we can apply to acts of good manners, or to such introductory behaviors as refraining from deception or sharing a toy with a neighbor.

VI

Among those working out moral tests are some who readily admit these limitations. Hartshorne and May repeatedly declare that their studies measure only overt behaviors. In a public address, Dr. Hartshorne is quoted as saying, "In thus testing the products of character education, it is not assumed that character is the sum of these products but that useful knowledge of character is derived

from our knowledge of these parts and their inter-relations." A third volume in the series of studies by the Character Education Inquiry is to consider this problem of integration. Studies already issued speak of certain unknown "subtle factors in the control of each form of conduct." There is no antecedent reason for supposing that these elusive conditions will forever escape scientific investigation. But it is hard to see, on the other hand, that any new or far-reaching light upon personality has been shed by the studies already published. Fathers, mothers, teachers and friends have been sizing up character for many centuries. They still do. Very little would seem to have been gained by stating judgments in terms of numbers.

Nobody will deny that in judging character it is necessary to be objective; but there are other ways of being so than the statistical method. A teacher whose pride has been wounded by the remark of a pupil will brand the boy as "impertinent" where the lad is only crude or frank or even wiser. The boy may be right and the teacher wrong. In any event, a judgment of the boy should be based on better ground than the way his teacher happens to feel about him. But to get this objective classification, it does not follow that the teacher must wait until a numerical test has been devised. Reports from other teachers, from parents, friends, will help. The method of case study is fairly objective. It tries to find out all the facts it can about heredity, health, home and other influences. It is hard to see just what is the advantage of a test which would allow us to rate a child 74 per cent, let us say, in "respect for teachers." Or if teachers observe that a new way of managing the dining room brings about more orderliness and courtesy in the lunch periods, what is gained by computing percentages, mean deviations and probable errors? The time given to such computa-

tions might conceivably be employed to greater profit elsewhere.

Such work, moreover, is not for the parent or the child's teacher. The machinery is too intricate and the investigating type of mind is different from the kind needed in teaching. The reason is also indicated by the fact that some teachers are unwilling to use the traps which the investigators have devised for catching and marking the children. A detective is obliged to lay traps in order to catch criminals. There are times when, howsoever reluctantly, a principal may be obliged to call the detective to his school. But to put opportunities to cheat before children in order to mark them is something that not all teachers are ready to do. Though they want to do all they can to promote science, and though they appreciate the fact that life itself offers the children temptations more serious than the moral testing devices of the school, they feel a rather significant reluctance, some of them, about employing these methods.

It is not that they have a blind faith in children's goodness—they know from experience that not all are angelic. They understand that a genuine faith does not shut its eyes to ugly facts but asserts itself most vitally at the point where it must first acknowledge them. It is rather that they sense in the real children whom they live with day by day (very different from the abstractions represented by the sheets over which the research student pores) something fine and deserving of all respect, even in boys and girls likely to do wrong—something, to put it bluntly, which forbids this kind of intrusion. They prefer to wait for real situations to tell them how far the children measure up to their schooling. One way to call out the higher self in people is to show them that you trust them, at least long enough to refrain from artificial ways of testing just what percentage of trust is all they deserve.

It is not surprising, therefore, that

some teachers, face to face with the living, children, prefer that the statistical moral testing be done by those in whom the investigating interest is stronger than such scruples as here cited. The reports mention the influence of outstanding personalities among the teachers. One wonders whether the most helpful of such teachers are not likely to be those who win trust by showing trust.

* * *

Perhaps the best results likely to come from the testing procedure will be to offer a more or less rough, convenient way of comparing child with child in certain outward achievements. In the last analysis, our judgments of the children must rely upon that feeling for the realities of a situation which pre-automobile

days called horse sense. No matter how precise the technique of measurement becomes, a certain doubt will keep rising whether the most worthwhile products of character building are capable of mathematical definition. The main inspiration in the business of making lives (a slow and often very baffling business) is the keenly felt sense of an ideal self, a self quite reluctant about revealing itself to number hunting. When we have added up all the scores, we can still fail to know the most important fact about the child. To let anything dim our sense of this may lead us to err as lamentably in even our modern way as the tutor did who thought pure hearts could be encouraged by flogging. Science can have its mistaken worshipers no less than religion.



IT IS ESTIMATED that annually three hundred thousand adults enter our jails and penitentiaries as inmates, the period of their incarceration varying all the way from a month to life. In ten years three millions will have been admitted to these penal institutions. The vital question for teachers and parents is: Where are those three million future inmates today? There is only one answer: they are in our homes and schools. They are criminals in the embryo. Why? The chief reason is that they are daily making many maladjustments to their life situations. Probably 97 per cent of these potential criminals could become good citizens, if teachers, parents, and communities realized the significance of helping children make wholesome social adjustments to their many perplexing life problems. Unless children are wisely and sympathetically guided in their reactions to their life experiences, there are built up wrong ideals, notions, and habits of response which will always be hindrances, and in many instances will result in violence in later years.—Charles E. Germane and Edith Gayton Germane, *Character Education*, Silver, Burdett and Company, 1929. Reproduced by permission of the authors and publishers.

Character Growth and Jewish Education

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THE PURPOSE of this paper is to present the results of a study concerning the relationship between Jewish religious education and character development. It will not deal with the aims of the Jewish school and its ideals of character building, nor will it attempt to set up comparisons between Jewish and non-Jewish children on various aspects of behavior. It will only bring together the results of research on the problem of whether Jewish education is associated with or accompanied by some form of character growth.

The achievement in character education of a given group may express itself in one or more of three different manifestations: to know what is right and wrong; to do what is right; and not to do what is wrong.

The investigation into the effectiveness of Jewish education upon character education followed these three channels of inquiry:

(1) Does the Jewish educator succeed in imparting desirable information concerning socially accepted rules and traditions, knowledge of cause and effect, and the consequences that follow given acts? Although knowledge of the right does not always lead to right behavior, the former is prerequisite for any proper, self-directed activity.

(2) Does Jewish education lead to positive habits of honesty, loyalty and helpfulness? Do Jewish children receiving religious education display higher

degrees of honesty and co-operation than do Jewish children not receiving such education?

(3) Is Jewish religious education effective in discouraging undesirable habits of deceit and selfishness? Do Jewish children with a religious education get themselves into difficulties, because of delinquent behavior, as frequently as do those without religious education?

This paper will present one part of our findings.

SOURCES OF INFORMATION

The source material for this investigation consisted of the following: the records of the Character Education Inquiry, which was conducted at Teachers College, Columbia University, under the auspices of the Institute of Social and Religious Research; a series of tests administered by the present writer in a number of public schools in New York City; the records of the Children's Courts of New York City.

EXTENT OF JEWISH EDUCATION

Records concerning attendance at religious schools were obtained for 5,613 children of grades IV to VIII in eleven public schools of New York City. They were asked whether they were receiving any religious education, the name of the religious school and, in case of private instruction, the name of the teacher. Schools in which the questionnaires were distributed are located in various parts of Manhattan, Bronx and Brooklyn.

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Of the total number of Jewish children questioned, 44.5 per cent said that they were at that time receiving some form of religious education. Among the others, 10.82 per cent indicated that they had received some form of Jewish education before but discontinued it (at the time the questionnaire was filled out). The per cent of Jewish children of grades IV to VIII with some form of Jewish training was 37.2 for the girls, 69.6 for the boys and 55.32 for the total. If this proportion is representative of the extent of Jewish education in New York City, then some 184,250 of the total of 335,000 Jewish children of school age in that city are getting some form of Jewish education.

HONESTY AND JEWISH EDUCATION

The Character Education Inquiry¹ administered a series of honesty tests in five New York schools located in predominantly Jewish neighborhoods. Among other questions, the children were asked whether they were attending religious school and, if so, to give the name of the school. Where religious instruction was received at home, they were asked for the name of the instructor.

In one out of the five schools, the records were available only for the eighth grade, and the percentage of children without any religious instruction was so small that no comparison was deemed warranted. In the other four schools, the

deception scores of those receiving religious education were compared with those receiving no religious education. The comparison is presented in Table I.

This table gives the number of Jewish children tested, the number and percentage receiving religious instruction, the average deception ratio of those with religious education (*R*), those with no religious education (*NR*), and the total. In each of the four schools, the *R* group was less deceptive than the *NR* group.

Among the *R* group, there were quite a number of children who received their religious education at home or privately. Those who gave the name of a Hebrew school were selected for special study. The average deception score of this group was 45.0, as compared with 50.2 of those receiving no religious education. This difference of 5.2 points was 2.3 its standard error. In terms of probability, the chances are ninety-nine in one hundred that there was a difference in deception score in favor of the Hebrew school group.

DIFFERENCES BETWEEN HEBREW SCHOOLS

Five Hebrew schools were mentioned frequently enough to warrant special study. The average deception scores were computed for each of the five schools. Those averages differed from one another to a greater extent than did the averages of the different secular schools. The correlation between decep-

TABLE I
DECEPTION SCORES OF JEWISH CHILDREN WITH AND WITHOUT RELIGIOUS EDUCATION

School	Children Tested	Number Religious Education	Per Cent Religious Education	Average Deception		
				R	NR	Both
A	599	229	38	48.5	50.2	50.1
B	457	174	38	58.0	58.3	58.5
C	618	213	28	37.8	41.2	40.1
D	230	114	49	50.1	51.8	51.0
Total	1,904	730	38	48.5	50.2	49.9

1. The present writer was responsible for assembling the data on Hebrew schools reported in *Studies in Deceit*, by Hartshorne and May.

tion and length of attendance was determined for each of the five religious schools. In three schools, the correlations were negative, indicating decreased deception with increased attendance. In two of the schools, however, the correlation was reversed. The latter two schools were among the poorest of the free schools located in an under-privileged neighborhood.

Thus, it seems that attendance at a religious school is associated with a child's habits of honesty and deception. The nature of the relationship, however, depends greatly upon the type of school and the prevailing morale. It should be noted that the *variation* of deception scores was found to decrease with length of attendance in each of the schools. The standard deviation of the deception scores of second year pupils was consistently smaller than that of first year pupils in each of the Hebrew schools. Whatever the influence of the school, whether positive or negative, it tends to make the children more alike in respect to behavior involving honesty.

TESTING A HOMOGENEOUS GROUP

The population tested by the Character Education Inquiry was composed of children coming from different schools, different grades, different social levels. They differed in age, in intelligence, and those who received religious instruction differed in type of instruction received.

In order to determine the correlation between Jewish religious instruction and honesty, it was necessary to obtain equivalent groups of the same school and grade and the same environment. Mr. Herman Jacobs, director of a community center in

Brooklyn, succeeded in isolating two such large groups of Jewish children, all of whom were in the eighth grade of one elementary school. They lived in the same neighborhood and in practically the same environment. These groups were given a battery of honesty tests, consisting of ten different tests and one hundred opportunities for deception. The number of tests on which a child cheated, as well as the number of deception opportunities accepted, was recorded for each child. Each child attending religious school was matched against one like him in all other respects but without religious instruction. The results are presented in Table II.

This table indicates that the group receiving religious instruction was less deceptive than the group which was equivalent but without any religious education.

The average number of types of deception, as well as the number of deception opportunities accepted, was lower for the former group. The difference in total scores of nineteen points was 4.1 times the *S.D.* of the difference, indicating that the difference was statistically significant. As the two groups were equivalent in other respects, it is reasonable to consider the difference in deception as a result of attendance at religious school.

In addition to the seventy-two children attending a Hebrew weekday school, there was a small group of Jewish children attending a Sunday school. It is interesting to note that the latter group scored somewhat higher in honesty than the former. Whether this is the result of the greater emphasis upon religious matters in the Sunday school, or whether it is the result of selection, is still to be ascertained.

TABLE II
DECEPTION SCORES OF EQUIVALENT GROUPS

	Number	Deception Scores	
		Tests	Opportunities
Attending Hebrew School.....	72	3.2	37
Attending No Hebrew School.....	72	5.9	56

JEWISH EDUCATION AND THE PROBLEM OF DELINQUENCY

The extent of juvenile delinquency in a community, the number of youngsters arraigned before the children's court, is, in a sense, a measure of the effectiveness of religious education in the broader sense of the term.

Does Jewish education affect the proportion of Jewish young delinquents? The writer is just completing a survey of the number and causes of arraignment of Jewish boys before the children's courts of New York City for the years 1909-1929. More than a quarter of a million boys (271,890) were arraigned before the children's courts of New York City in the last twenty years. Some 21 per cent of them come from Jewish homes. The percentage of Jewish arraignments, however, decreased from 30 per cent in the year 1909 to 14 per cent in 1929. Dividing these twenty years into four periods of five years each, we found the following percentages of Jewish arraignments for each period:

Period	Proportion of Jewish Delinquents
1909-1913	24%
1914-1918	22%
1919-1923	21%
1924-1928	18%
1929-	14%

It is evident, then, that there was a

gradual decrease in proportion of Jewish juvenile delinquency in New York City, in spite of the relative increase of the Jewish population in that city. This, of course, may be largely due to improved economic and social conditions, but there can be no doubt that the untiring activities of the Jewish educational agencies for the last two decades have contributed their share in this phase of character growth of the Jewish child.

SUMMARY

Character education of the Jewish child is not to be restricted to the Jewish religious school. It will be effective if the home will co-operate with the religious school, if the parents will constantly set examples of honesty, helpfulness, and fair play. It will be still more effective if social organizations will co-operate in helping to remedy the causes of unadjustment that lead to undesirable behavior.

It is only in such a wholesome atmosphere that the religious school, Christian or Jewish, will become a real factor in the child's education for life. After the pupils will have long forgotten the names, dates and facts learned in the religious school, the acquired habits will continue to influence their own behavior. It will help them live a more purposeful, more creative life as useful citizens of their community and as living members of their group.



Educating for Freedom and Responsibility*

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THE WORD "FREEDOM" is the orator's stand-by. Most of us have a certain feeling of exaltation when it is mentioned. The freedom theme is to be found in most national anthems. We have fought for it; we are willing still to fight for it—at least for certain kinds of freedom.

But what does freedom mean to the ordinary person? To some it means the right to do what one cannot do, or the right to have what one cannot have. For example, there was a time in Russia when freedom meant the right to wear whiskers. Peter the Great had ordered that whiskers should be cut off. A recent writer quotes the following interesting comment made by a Russian of today. He said, "After the revolution there was more freedom; I got more land."

Freedom, to others, means the right to act in utter disregard of consequences. For example, there are those to whom freedom would mean the right to drive a car while intoxicated.

Thus, as John Dewey has well pointed out, "The term freedom is applied to birds of very different plumage." To one it may mean freedom of choice as to religious belief, to another the right to drink certain forbidden beverages. I recall, for example, a visit to one of the "newer" schools. To the teacher, the organization found in that school was characterized by freedom; to a critic of the school it was bedlam.

The complexity of the conception of freedom is shown in the great variety of descriptive terms used in reference to human manifestations of freedom. Consider, for example, the following words, all somewhat closely associated with one or more aspects of freedom: lax, spontaneous, easy-going, undisciplined, cantankerous, ill-mannered, vulgar, intolerant, irresponsible, insubordinate, enslaved, unruly, lawless, orderly, conventional, business-like, formal, disobedient, self-controlled. The traits are readily distinguished on the basis of their desirability or undesirability, but each, in a certain sense, suggests freedom.

By grouping certain of these words, we can describe what would seem to be a desirable type of child. Thus, we want a pupil to be willing but not willful; we want him to be free but not irresponsible; spontaneous rather than compelled; determined but not cantankerous; tractable rather than obstinate; rational rather than prejudiced; steady rather than erratic. We like his attitude to be that of a person scrupulously fulfilling a contract which he has made rather than that of a person obeying an arbitrary demand.

All these illustrations show how slippery is the word freedom. This very slipperiness makes it necessary to formulate principles which will help us to an adequate concept of freedom as a school problem.

Why is the school concerned with freedom? First, because we must train pupils to live in a world where freedom is a problem. All free countries are

*Based on address before the Missouri State Teachers' Association, 1929.

highly educated. It seems probable, therefore, that training has something to do with freedom. Its attainment, on the one hand, and its limitations, on the other, have been the concern of thoughtful people since the world began. Some of our most critical observers point out that with respect to freedom we are, perhaps, in as bad a muddle as have been people of any previous period. Clarence Darrow, for example, says that freedom in the United States is like snakes in Ireland—there is none. Others, and particularly the ever-present reformers, believe that we have too much. One of the most important responsibilities of our schools today is to train pupils to take their part in bringing some order out of this confusion.

In the second place, the problem of freedom is immediately before us in the school. Even if the child were not being trained in the proper use and limitations of his freedom in life outside of school, we should need to determine the degree to which any given kind or amount of freedom in the school facilitates the accomplishment of the various objectives in the curriculum. The principles which must be applied to determine the place of freedom in life outside the school are, for practical purposes, the same as those which must be used to determine its place in the school. These, briefly, are as follows:

(1) *Human experience seems to show that not only do individuals, but also communities flourish better where considerable encouragement is given to individual plasticity, initiative and originality.* Society, however, is quick to put its foot down on any type of plasticity or originality or initiative that seems to result badly, either for the individual or for others who are affected by his actions. With the possible exception of the last few years, during which there has been an apparent encroachment upon the realms of freedom, there has been a growing tendency to give the individual

more rope, first, in choosing his own goals of life and, second, in choosing or inventing the means of reaching these goals.

But choice can hardly be said to exist unless there is a sufficient list from which to choose. For example, if only one article of food is presented to the diner, he can scarcely be said to have any choice, except to take it or leave it. Intelligent choice on the part of pupils in our schools implies exposure to a large assortment of the best educational values. This seems quite contrary to the policy of many of our progressive schools. It is impossible for a child to make an intelligent choice among values of whose existence he does not know or whose significance he does not appreciate. This limitation holds for determining of goals as well as for means of attaining them. Thus a child's choice in songs is limited to those songs he has heard. If they be only poor songs, his choice, from the educational point of view, will likewise be poor. The child's choice of ways to use the library is similarly limited to the ways of which he knows.

This limitation of choosing is often ignored in our "progressive" schools. A professor of psychology, in visiting one of these schools, found a teacher standing in front of her class holding a bunch of raffia and asking of the children, "What would you like to do today?" Whether or not the children accepted or refused this broad hint, their choice would be farcical.

(2) The second principle, then, is this: *Any freedom of choice worthy of the name implies that the child is being introduced to a rich, well-systematized course of study, selected, first, from among those things shown in adult usage to be of permanent worth, and, second, from among those which have proved most useful and appealing to children in the age-group of those expected to make the choice.*

True freedom, therefore, can be tol-

erated and encouraged to the degree to which the individual is exposed to and becomes sensitive to the finest values in life and to the extent to which he goes about attaining these values in ways reasonable to him and harmless to others.

(3) The third principle is a qualification of the second. It is this: *True freedom is possible only when choices are made rationally, in the light of all significant consequences.* This means that choices must not be capricious. Desirable freedom, or socially tolerable freedom, is exhibited only in choices and actions which, in the light of all essential consequences, are best for the greatest number of people.

You will notice that in this principle the emphasis is upon the *consequences* of free choice or free action. In accepting either this principle or the preceding one, it is necessary to examine the individual's ability to see consequences and his willingness to act accordingly. Two facts must be kept in mind:

(a) No one, and particularly no child, can know all of the significant consequences of his acts. All of us some of the time and some of us all of the time must act under the guidance of custom.

(b) Even when the individual is capable of determining the consequences of a given choice, under the stress of emotion and action he may not actually think of them.

There are, for example, those who either cannot project the consequences of reckless driving or forget these consequences in the stress of driving or, although fully aware of the consequences, selfishly disregard them. Such a person is a menace to the liberty and even the life of every other driver on the same highway. It is because individuals are unable to see consequences of their acts or will not think of them during stress of action or will not assume responsibility for the consequences of their acts that we have mores, customs, laws, government and even police. Am I less

free because I turn my car to the right when I meet another automobile? This emphasis upon consequences is strongly made by John Dewey in his new book, *The Public and Its Problems*. He points out even more sharply than is done here the inability of any individual, in the heat of emotionalized action, to see all the consequences of his acts or to think of the consequences even when known. He gives the following enlightening illustration:

If I make an appointment with a dentist or doctor, the transaction is primarily between us. It is my health which is affected and his pocket-book, skill and reputation. But exercise of the professions has consequences so widespread that the examination and licensing of persons who practice them becomes a public matter.

Why is this? Because society finds it necessary to protect the individual, since he cannot see the consequences of going to unlicensed physicians.

Notice also the following statement from his chapter in a symposium on freedom in the modern world:¹

The worst government is better than none, for some recognition of law, of universal relationship, is an absolute prerequisite. Freedom is not obtained by mere abolition of law and institutions, but by the progressive saturation of all laws and institutions with greater and greater acknowledgment of the necessary laws governing the constitution of things.

One might add to this statement that, when these necessary laws have been discovered, the individual must find his freedom in living in harmony with them.

Notice, also, this additional quotation, from the same source:

Freedom is a growth, an attainment, not an original possession, and it is attained by idealization of institutions and law and the active participation of individuals in their loyal maintenance. . . .

(4) *No one is free to do what he has not learned to do.* It was pointed out above that all free countries are educated countries — highly educated countries. People who are not highly educated and well disciplined cannot live in a free way. Numerous indeed are the exhibitions of

1. Kallen, *Freedom in the Modern World* (New York: Coward-McCann).

the failure of freedom in countries whose people are uneducated and undisciplined.

Apply this to personal matters. I am not free to play the violin. Why? Because I have not been trained to play it. The doctor is not free to plan a bridge, nor is the engineer to operate for appendicitis.

What are the implications of this principle for those who would train for intelligent freedom in the school? It is difficult to know how large a proportion of training for freedom should consist in definite learning, for the development of control of those essential skills, knowledges and insights so necessary for most of the acts in which people engage. The proportion, however, would seem to be very much larger than that exhibited in most of our "new schools." Schools which deny to their students the opportunity for systematic, rigorous training fail to build one of the important parts of the foundation upon which true freedom rests. This refers not merely to the three *R*'s but also to the natural and social laws which help rather than hinder the individual in living rationally and therefore freely, and to those elements which are basic to a rich appreciation of the arts.

We seem to be caught here between two fires. On the one hand, we wish to encourage freedom of choice and action on the part of the individual, and on the other hand, we point out the serious limitations of such freedom. We call attention to the fact that true and desirable freedom is possible only when the individual can see the consequences of his acts and is prepared to assume full responsibility for them. We point out, also, that customs, laws and institutions are for the purpose of protecting the individual and those about him in the making of choices when he cannot foresee the consequences of certain acts.

It is difficult to decide when to place more emphasis upon freedom of choice and action and when to place more stress

upon obeying the rational dictates of law, customs and our well established institutions. The former, carried to extreme, breeds anarchy; the latter, carried to extreme, breeds slavery. No one, within the writer's knowledge, has ever secured a formula for solving this problem. The best that has been or can be offered is a compromise, and that compromise, in every case, is made not upon the general principle of freedom but upon specific instances which demand practical decisions. We must find some solution for such practical instances. For example, freedom to walk in a woods which belongs to another must be solved in a practical way to protect the rights of the property owner and at the same time give to those who live in cities some chance to enjoy the out-of-doors. It is a practical problem, and the law offers a working solution—a solution which has been built up gradually and experimentally out of the richest experiences and most deliberate contemplations of some of the best minds the world has ever known. This rule, or law, therefore, is probably a much better one than any which could be arrived at by mere individual philosophizing.

Regardless of the general theory of freedom which any observer possesses, he ought not to be blinded to facts. Certain practices in the school seem to lead so inevitably and undeniably to desirable consequences that the relation between these practices and their consequences must be regarded as facts, even though we may differ as to the reasons which will best account for the consequences. Let us examine some of these practices in the light of the principles which were earlier laid down as essential to the development of any true freedom in our schools.

(1) It seems probable that movable desks and an informal atmosphere in the schoolroom afford a better training ground for true freedom than is afforded by the formal room with its fixed desks.

This does not mean that these things are indispensable to freedom. Some of the most conservative and formal teaching I have ever seen has been done in rooms where there were movable desks; and, on the other hand, some of the truest, finest, freest types of teaching I have ever seen have been done in rooms where the desks were firmly fastened to the floor and arranged in rows. My own preference is for movable desks. They are more easily adjusted to all the various types of activities in which I want the pupils in my school to participate.

(2) It is desirable to have children out of the schoolhouse more of the time. Certain types of freedom seem to necessitate more leg room than can be afforded in the school. We can learn a great deal here from German experiments of the last few years. In many German schools, children are taken away from the school for sometimes as long as a week at a time.

Many schools in America have experimented, during the last few years, with trips employing at least a whole day, leaving early in the morning and returning in the evening. On these trips pupils sometimes travel fifty, sixty or seventy miles to study something that cannot be well studied in the immediate vicinity of the schools. Parents, teachers and pupils regard these trips as very profitable. Recently, when pupils in a school where several such trips had been taken the preceding year were asked for an appraisal of those things which had given them most insight and help, they listed close to the top these opportunities to get out into the world to study at first hand and to do certain things which could not possibly have been so well done in the school. This proposal, of course, is not a new one. The "excursion" has been in vogue in many schools for years. We need more and longer excursions.

(3) We should do much more than

we have in breaking up the lock-step progress through school. In other words, we must do more in individualizing instruction. We now know how to do it in the case of the three R's, and we are rapidly discovering how to do it for the arts, sciences and the social studies.

(4) There should be freer programs and especially more free and unassigned time in which pupils can exercise a rational choice among highly desirable activities presented to them.

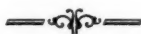
(5) Pupils should have a very large share in the management of the affairs of the school. Nothing can do more to encourage initiative in the establishing of orderly human relationships or to discourage any tendency to lawlessness. In addition, the acceptance of responsibility for making decisions in the government of the school and in carrying out these decisions trains the pupils to rationalize their conduct and to take into consideration the consequences of their decisions. For example, in the University Elementary School at the State University of Iowa, there is a school assembly every Friday morning. This is, perhaps, the most orderly activity in that school, and yet it is the activity in which the children take the greatest amount of responsibility. They decide the content of the programs; they plan how they are to be given; they decide who is to be in the audience; they make all arrangements as to equipment; they make all arrangements as to announcements; they are the hosts, during the assembly, to visiting teachers and friends of the school. The assuming of this type of responsibility affords children excellent training in the highest types of social freedom.

(6) Children should be encouraged to assist in setting up and evaluating purposes which are to guide them in their work. This means that in the assignment of work children must be given more time, so they may realize what they need to study, so they may be convinced

of the need to study a given lesson and so they may plan with the teacher how best to attack their problems.

(7) Pupils should be encouraged to question and to express honest opinions. Milton wrote this plea: "Give me liberty to know, to utter and to argue freely according to my conscience, above all other liberties." Perhaps this right to question and to express opinions is most greatly fostered by that form of contact between pupils and teachers which has gone under the name of "the socialized recitation."

To summarize, children must be led to realize, as never before in the past, that there are certain essential skills and knowledges which must be fully mastered if the individual is to be unhampered in doing the tasks of the world. They must be led to realize, also, that knowledge of and conformity to essential natural and social law make freedom possible rather than hinder it. They must be led to seek training, self-discipline and self-mastery because they realize that through these lies the road to freedom.



INTELLECTUAL GOALS are attained through free and independent activity; through study, reading, and inquiry; through meditation, reflection, and thought. The unfolding of the mind is something personal. The process varies with individual conditions, separate cases, and special needs. Hence a person happily desiring to better the use of his mind and to win the joys of the good life, of originality, and *deo volente*, of creation, must plan for himself and rely largely on his own efforts. He will work much and ponder many things in solitude. All his days he will live in the temper and spirit of a learner, open-minded, unwarped in judgment, free from delusions, eager to explore and inquire, quick to give up a refuted idea and so gain a higher outlook, striving steadily to improve and grow, to appreciate, and to understand.—Leon Josiah Richardson, *Journal of Adult Education*, June, 1929.

The Status of Adult Education Among American Jews

ISAAC LANDMAN

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PROFESSOR JOSEPH K. HART emphasizes the point that it is fallacious to maintain that children are the chief objects of education. "The real task of education," Dr. Hart maintains, "is to educate adults to find out the meaning of life so that they may participate intelligently in organizing the whole life of mankind."¹

The educating of adults, as a general concept of the function of education in a democracy, is deemed today to be one of the great factors of social significance.²

Both in the United States and abroad, educators are awakening to the impelling fact that, as Lindeman says, "Since all of life is learning, education can have no ending."³ In this view, Dr. Lindeman has been anticipated by the rabbis.

Rabbi Eliezer and Rabbi Joshua said: "Were all the seas turned into ink and all the reeds into pens and heaven and earth into scrolls and all human beings into scribes, they would not be able to reproduce the Torah I have acquired, and even I only dipped a brush into the sea."⁴

Rabbi Akiba said: "I haven't the power to tell what I was taught by my teachers. But all of us exhausted the Torah about as much as one diminishes the size of a citron by smelling it, or a spring by drinking from it, or a candle by lighting another candle from it."⁵

The activity for the promotion of secular adult education, to the end that adult

illiteracy may be eliminated, has found a reflection in the purposes of the educational programs of both Christianity and Judaism. In the Christian church, the problem of adult religious education is a source of constant study and planning. Numerous classes in adult Christian education are being conducted, and a number of volumes on the subject of organization and administration of the adult department in the church have appeared within recent years.

The aim of adult education in Christianity is "to win men for Christ."⁶ To that end three objectives are set up by the adult department of the church:

- (1) Worship as a means for religious education,
- (2) Social enjoyment and recreation to promote fellowship,
- (3) The development of the sense of personal service and philanthropy.

None of these has been an objective in adult education in Judaism. For one thing, all three factors are automatically provided in Jewish life without the need of special educational courses. For another, in Judaism stress has always been laid on the acquisition of knowledge for its own sake. "Man is enjoined to study Torah, not for the sake of gaining respect from others, nor for the sake of making a living, but for the sheer love and joy of study."⁷ Finally, "Torah" embraces learning and culture in the broadest sense of education.

1. Hart, *Adult Education*, pp. 52-53.
2. Caldwell & Curtis, *Education Then and Now*, pp. 104-105.
3. Lindeman, *Adult Education*, pp. 6-7, 28.
Reprints available. Price 15 cents each.

4. Shir Hashirim Rabbah 1:3.
5. Shir Hashirim Rabbah 1:3.
6. Barclay, *Organization and Administration*, p. 68.
7. Nedarim 82a.

The Paulinian interpretation of "Torah" as "law" or "legalism" is as far from the Jewish connotation of the word as trinitarianism is from unitarianism. The Torah is technically the Pentateuch—and the most casual reading will show that only a comparatively small portion of the so-called Five Books of Moses is concerned with "law" as such.

After the establishment of the schools of higher education in Jewish life, the term "Torah" was applied to the Prophets and the Writings, as well as to the Pentateuch, and later also to the vast accumulation of discussions which grew up in the schools themselves. These were finally redacted into the Mishna and Talmud. Eventually, Jewish sages interpreted the command "to busy oneself in the study of Torah" to include also certain secular subjects. Maimonides suggested that the adult Jew divide his time for study into three parts: one part to the Bible; one part to the Talmud; one part to such secular subjects as touch the spiritual life.⁸ In the sense of the modern educators quoted at the beginning, the Talmud says: "Man is created for the study of Torah."⁹

Community worship is deemed by Christianity a *sine qua non* of adult religious education, and within that worship the sermon is considered of the highest importance. In Judaism, study is included as part of the ritual of worship.¹⁰ Up to very modern times, the sermon played no part in the program for worship. The synagogue, almost from its very beginning, had its *Beth Hamidrash* (house of study or research). It was allied with the synagogue, but it functioned independently.

Indeed, such significance was attached to adult Jewish education that the Talmud ranks the *Beth Hamidrash* higher than the synagogue, to such a degree that while synagogues may be transformed

into *Bate Midrashim*, the latter may not be transformed into houses of worship.¹¹

Up to the period in American Jewish history when the Jewish Center, or Synagogue Center, arose to imitate the Christian Associations, there was no social phase attached to the Jewish house of worship of the character considered so vital in adult Christian education; and right now there is a reaction against the Center idea as part of the synagogue activity, since it has availed only for strengthening social relationships but has not influenced religiosity.

Personal service and philanthropy, which are considered an objective of adult religious education in Christianity, are not elements in the educational function of the modern synagogue. In Judaism, these are taken for granted. While philanthropy in Jewish life started with the synagogue, under present conditions it is so organized, both as a money-collecting and a money-distributing agency and from the point of view of the greatest efficiency of service, that it probably will never again become part of the adult educational program of the synagogue.

At the very forefront of adult Christian education, as has been noted, is the purpose to "win men for Christ." Any kind of missionary ideal cannot possibly come within a purview of Jewish education, since saving of souls, in the theological sense, among adherents of Judaism or among non-Jews, never has been and cannot now be an objective in Judaism.

Finally, there are two elements in adult Jewish education which the church in no sense possesses, namely, the intensive history of the Jewish people and the vast inexhaustible stores of Jewish literature.

It follows that the problem of adult education in Judaism does not parallel that of adult education in Christianity; that it is unique in its nature; that its modern aspect is a culmination of a long

8. Hilchoth Talmud Torah 1:12.

9. Sanhedrin 91a.

10. Singer-Abrahams, "Annotated Daily Prayer Book," pp. 4-5.

11. Megillah 26b-27a.

process of growth, development, adaptation and modification.

II

The uniqueness of adult Jewish education lies in the fact that education among the Jews began at the top.

Modern educators are accustomed to build systems of education from the pre-kindergarten class to the postgraduate university. In the history of Jewish education, however, the process is reversed. Professor Louis Ginzberg, writing of "The Jewish Primary School," authenticates this unusual procedure. He says:

"Once this idea of higher education has taken root and the system of higher schools has spread as a network over the whole country (Palestine, in the 4th century, B. C. E.), the next step could be taken, namely, the consideration of the problem of elementary instruction."¹²

While Jerusalem was being destroyed by the Romans in the year 70 of the Common Era, the problem of saving Judaism was uppermost in the minds of the rabbis. The question of the hour, when it was evident that the Jewish State was doomed, was to save Judaism. How did the rabbis proceed? Johanan ben Zakkai founded not a temple for the sacrificial cult, nor a synagogue for the set worship by means of prayer, nor an elementary school system. Johanan ben Zakkai founded an academy for adult Jewish education and thus thwarted both the Jewish politicians and the Roman conqueror. The salvation of the Jews, after their political entity was destroyed, began with a school for adult Jewish education. "The powerful influence of these schools upon the people," writes Dr. Ginzberg, "may be best judged from the fact that the religious persecution of Hadrian (half a century later) was able to decimate the Jews, but was impotent to annihilate Judaism, which came forth from the glorious struggle fresh and powerful."¹³

What was true in Palestine during the

early centuries of the Christian Era was equally true of the Diaspora. The Babylonian Academies saved Judaism in the East; the Talmudic Academies worked the same miracle in Spain, France and North Africa in the Tenth Century; and the Yeshivoh in Eastern Europe, five and six centuries later, served the same purpose.

Let it not be inferred that elementary education during these periods of Jewish history was either neglected or underestimated. Child education was carried on systematically and intensively. What is here to be established is that adult Jewish education is no new or recent phenomenon, no new or recent influence, in Jewish life. Technically speaking, it traces back to the restoration from the Babylonian exile and finds its beginnings in the Palestinian synagogue; and it pursues a course, down to modern times, as the "most powerful influence" in Jewish life.

In modern times, however, especially in our own country, the old Jewish order of building an educational system from the top has been reversed. All over the United States, Jewish educational leaders are stressing primary and elementary Jewish education, and Jewish educators are feverishly engaged in the production of Sunday school and Talmud Torah curricula and textbooks. Only here and there has an educator stressed return to the Jewish tradition which emphasizes adult Jewish education first.

Mordecai M. Kaplan says:

Torah connotes the process of continuous and lifelong spiritual growth through the use of the mind. Adult education is the attempt to keep the human mind plastic to the new experience. . . . The main object of adult Jewish education is the Judaization of the mind; the second is the ethicizing of character. Adult education in general is the first step towards the regeneration of social life. Jewish adult education must be employed as a means of revitalizing our life as a people, and reorientating ourselves as individuals, and it must show us how to function successfully as Jews and as citizens.¹⁴

12. Ginzberg, *Students, Scholars and Saints*, p. 8.

13. Ginzberg, *Students, Scholars and Saints*, p. 49.

14. "The Place of Adult Education in Jewish Life," *Society for the Advancement of Judaism Review*, February 24 and March 4, 1928.

H. G. Enelow, in a discussion of adult Jewish education, significantly remarks: "Religion is part of the whole of life. Religious education is something meant for the whole of life, like religion."¹⁵

What evidently determined the course of Jewish education heretofore was this: the rabbis accepted as an axiom that in a community where adults lacked Torah one could not expect much from the children. And in the United States the Jewish immigrants of both the 1840's and the 1880's were forced by religious and economic circumstances into an unfortunate educational situation.

The present generation of adults in the Reform group passed through the critical period of the American Jewish Reformation in their youth. Their parents were bombarded from the pulpits with controversial theological polemics. In their religious schools they were taught from catechisms which, as always, were unmercifully dull and, for the most part, already invalidated when measured by the new scientific knowledge on which they were being educated secularly. Torah, as that comprises Jewish history and religion after Bible times, was practically neglected. The Reform laity of American Jews, therefore, possesses almost no Torah.

The adults in the Orthodox group have been more unfortunate still. Their parents brought a medieval type of Judaism to America and clung to it. As children, their religious education consisted mostly in learning to read the Hebrew language and to repeat the Hebrew prayers, which they did not understand. The ritual customs and practices upon which their parents insisted were burdensome beyond their elders' imagination. They rebelled inwardly and outwardly and became strangers to the Synagogue. Their Jewishness consists of reminiscences of religious customs and occasional ritual practices. Of Torah in the wider sense they are practically devoid.

¹⁵ Central Conference of American Rabbis Yearbook, 1927.

There was another factor that must be taken into consideration in discussing the state of adult Jewish education in this country—the economic factor. The adult generation of American Jews simply had not the leisure to study. Only Jews in public life, who witnessed the economic rise of their brethren in America, know the inside story of the hardships and sacrifices the immigrant Jews endured to earn a competence. When that competence came, the elders were too worn or too dulled to pursue Torah; the children had centered their education on secular subjects entirely; science, half-baked religious theories and grasping at the long-denied comforts and pleasures offered by hard earning and equally liberal spending did the rest.

The reaction bounded to the Jewish education of children. The adults desired their offspring to gain and hold Jewishly what they themselves had missed and were missing in the spiritual unfolding of their lives. They realized, too, that Torah was the only salvation of Jews in a free land, as in a ghetto. The alarm was sounded when statistics showed that two-thirds of the Jewish children in a city like New York were absolutely without Jewish education whatsoever. For a quarter of a century, now, the Jewish religious organizations of national scope in the United States have been battling with this problem of elementary Jewish education—in an elementary way. The Jewish educational leaders, however, and the Jewish pedagogues who have come to the front during the past decade have missed the one, solid, fundamental factor that tradition has transmitted from the very genesis of the study of Torah: *Jewish education begins at the top, with adults*; elders educated in Torah will have children educated in Torah.

Another vital point in Jewish education that Jewish educators have failed to grasp has arisen as distinctively a result of the American scene. Jews in our country

are participating to the fullest extent in the privileges offered by our free educational system. There is not one Jewish child in a hundred who does not receive at least a high school education; and the percentage of these who avail themselves of college courses and take college degrees is exceedingly large.

Now, as we have seen, Jewish religious education has never been narrow, cramped and grooved. In all the world's religious literature, only the Jewish Bible could admit such a rebellious book as Job and such a skeptical book as Ecclesiastes into its canon—and stamp them as *sacred*. Several centuries before Bible criticism began to divide the Christian world into modernist and fundamentalist, Jewish poets and philosophers exercised the audacious freedom of thought to doubt the unity of the book of the Prophet Isaiah and to question whether Moses wrote every word of the Pentateuch.¹⁶ Jewish education in Italy, Spain and in parts of France and Germany during the Middle Ages encouraged the study of the secular sciences. It was the Golden Age of Jewish culture in Europe. Only in Russia and Poland during the Sixteenth, Seventeenth and Eighteenth Centuries was a liberal attitude toward general culture taboo. So conservative a scholar and commentator on Jewish life as Israel Abrahams labels this era as “the Jewish Middle Ages” and characterizes these centuries in Eastern Europe as a period in which the Jews had “entirely lost the educational supremacy which they had previously enjoyed.”¹⁷

Notwithstanding such traditions of liberalism touching adult Jewish education in the past, it is pedagogically impossible to teach children in the Sunday schools or Talmud Torah from the adult approach. The Jewish educational system

in the United States makes little provision for the education of adolescents and none for the period of post-adolescence. There is an abysmal hiatus in religious education between the child and the adult. Anyone who has come in contact with Jewish youth on the American college campus, in an attempt to bring them Judaism and Jewish culture, will admit that he is too late. It is most difficult, if not impossible, to overcome the natural skepticism of post-adolescence and the effect of intensive college courses in science and philosophy. With the noncollegiate Jewish young men and women, who have neither been guided nor directed in their general scientific and philosophic reading, the attempt to overcome the limitations of the elementary Jewish religious school and Talmud Torah is even more difficult.

Intuitively, therefore, as well as a result of observation, rabbis and lay leaders in Jewish education have arrived at the conclusion, during the past decade, that *American Jewish adults must either be retaught in Torah or taught altogether anew*. Hence the very encouraging new movement for adult Jewish education in America.

III

That the Jews in America are passing through a transition period in their religious education is quite evident. That it is only a transition period is attested by the fact that the prodigious Congregation Emanu-El in New York, founded in 1845, and the great Sinai Temple in Chicago, founded in 1861, both started as *Kultur Gemeinde*—adult educational groups. Some of the most important conservative and orthodox congregations started as *Hevras*.¹⁸ But the processes, already described, that caused adult Jewish education to fall into desuetude did not spare even such Reform groups as Emanu-El and Sinai, or such seats of conservatism as B'nai Jeshurun and the Society for the Advancement of Judaism

16. Abraham ibn Ezra, who lived at the beginning of the Twelfth Century, and Isaac Abravanel, who lived at the end of the Fifteenth Century. In J. E., Volume 6, p. 429, Hiwi Al-Balkhi, who lived in the last quarter of the Ninth Century, is said to have offered two hundred objections to the divine origin of the Bible.

17. Abrahams, *Jewish Life in the Middle Ages*, p. 340.

18. Adult groups organized for the study of Torah.

in New York. Each of these stalwart, protagonist congregations conducts elaborate programs of elementary Jewish education; none has a pedagogically organized adult school of religious instruction; all four, however, are studying the problem with a view to providing what in the Jewish past was, and in the Jewish future again must be, the fountain head of Torah.

It was the writer's good fortune to be able to carry on an experiment in adult Jewish education. While in the active rabbinate, a liberal-minded, understanding and forward-looking group of trustees provided generously for an adult education project. Almost a decade of personal experience and a recent study of the subject throughout the country have led to the conviction that the pendulum has already swung its full length; that, both among rabbis and laymen, there is a complete recognition that a renaissance of Jewish education is due in the United States; that this renaissance will hinge upon the speed with which schools of adult Jewish education are organized, established, fostered and developed.

"If Jewish education is to resume its old place and significance in Jewish life," says Dr. Ginzberg, "it must cease to be the supernumerary adjunct of a person or a cause. It must again be an independent institution, fulfilling its task autonomously. It must be, as it was, the focus of Jewish life, of the Jewish intellect, and of the Jewish religion."¹⁹

The study referred to was made in an effort to ascertain the extent to which adult Jewish education is now being carried on and to formulate a judgment as to whether the subjects of instruction approximate the traditional Jewish concept of Torah.

It was gratifying to learn that of 615 congregations and "Y's" addressed, replies were received from 338; that is, 55 per cent of the rabbis and educational

leaders addressed spent the time, thought and energy to answer a long and somewhat detailed questionnaire. This is evidence that there exists an interest in adult Jewish education in the United States. It indicates a live concern on the part of the religious and cultural Jewish leaders among American Jews in what others are doing or are attempting to do in the field.

Moreover, of the total congregations and "Y's" that made reply, 59 per cent reported that they conduct 361 classes in adult Jewish education. The total average attendance in all these groups is 10,745. "Average attendance" was computed from the figures at 70 per cent of the reported enrollment. Since we know that among the congregations and "Y's" which did not reply there are a number which *do* conduct classes in adult education, we may conclude that the number of adult Jews who are receiving Jewish education in organized classes throughout the country in Reform and Conservative congregations, in "Y's" and Centers, is approximately fifteen thousand.

Most of these classes meet once a week; a large number twice and three times a week; a smaller number meet monthly and semimonthly. The length of the terms range from ten weeks to ten months; a majority of the classes hold sessions which extend through a period of eight months. There is, however, no organized program of education, no semblance of a definite curriculum that aims at an objective. Each rabbi and each "Y" director is teaching whatever for the moment seemeth best in his own eyes.

The reason for so chaotic a situation is evident. The attempt to re-educate the Jewish adult Jewishly is not an easy one. An impelling feeling that here is a task to be performed is current. Those who are putting their hands to the task are groping. Religious skepticism has to be met; indifference is to be combated; economic difficulties are to be overcome. Pedagogically, Jewish educators are at a loss. The best, therefore, that can be

¹⁹. Ginzberg, *Students, Scholars and Saints*, pp. 33-34.

said on the present status of adult education in Judaism is that congregations and cultural centers are conscious of a need that exists and are putting forth unorganized and somewhat chaotic efforts to fill it.

On the other hand, the subjects being taught in adult Jewish educational classes are varied and extensive. The most important of these, given in the order of the number of classes conducted in each subject, are: Bible, Current Jewish Topics, Jewish History, Hebrew, Jewish Literature, Religion (by which is meant the History of Judaism), Comparative Religion, Zionism, Jewish Liturgy. There are miscellaneous classes which cannot be classified easily, such as Jewish Social Service, Jewish Culture, Jewish Dramatics, the Jewish Child, Yiddish.

The enumeration of these subjects sounds, at first, like a medley. Or, to employ another figure, they look like a hit-or-miss eclecticism from the grab bag of Jewish educational sources. A little thoughtful consideration, however, shows the emergence of a distinct *tendenz* in the effort toward adult Jewish education. There is here a definite indication that we already possess a wide range of themes to hold the interest of adult American Jews and that all of the subjects fall within the general field which might, with propriety, in the broad and modern sense, constitute what Jews traditionally conceive as Torah. There is no suggestion of an organized curriculum in this list of subjects. They cannot even answer the simple formula of Maimonides. It is obvious, however, that all the subjects now holding a place in adult education touch on Jewishness in its distinctively religious and cultural aspects. That is Torah.

Instruction in Bible would naturally

lead the group, as it does. Current Jewish Topics, which, though not showing the largest number of classes, records the largest total attendance, is of immediate and often of personal interest in Jewish life. Jewish literature (in the original and in English translations) is by no means neglected. Judaism, in its theological phases, attracts attention. Comparative Religion, by no means a new theme in adult Jewish education,²⁰ is a most popular subject and proves to be the most consistently attended by those who are enrolled.

Another observation to be made is that there is a wide difference in the point of view from which the congregations and "Y's" approach the pursuit of adult education. The principal aim of the congregation is necessarily religious; that of the "Y" is more secular; they term it cultural. Indeed, some "Y's" report that they have no religious interests whatever. Therefore it is not surprising to find that the largest number of classes in congregations concern themselves with the study of such subjects as Bible, Judaism, Comparative Religion; whereas in the "Y's" the subjects that hold the premier position with regard to number of classes and average attendance are History, Literature, Current Jewish Topics.

The status of adult Jewish education in America, therefore, cannot as yet be pedagogically defined. As a system, it is only in its very earliest stages. But progress is being made in many directions. There is no lack of content for instruction. What adult Jewish education in this country requires, however, is organization, systematization, a constructive program and a co-ordinated, well-defined curriculum.

²⁰ Jehudah Halevi's *Kuzari*, which is a discussion of Judaism, Christianity and Mohammedanism, was written about 1135.

Adult Religious Education Among Protestants

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RELIGIOUS LEADERS have long been concerned with the education of children. Adult education has been more or less haphazard and intermittent. With the increased interest in adult education in general, recent years have seen greater emphasis put by the churches upon this phase of their work. What progress have these years witnessed in this direction? What is now the status of adult Protestant religious education? What are its methods, its objectives, its trends and its problems? It is with these questions that the investigation here reported has been concerned.¹

As a part of this investigation, letters were sent to the heads of Sunday school boards, secretaries of religious education, and superintendents of adult departments in ten major denominations of the United States, asking for statements of their objectives and the extent of the adult educational program being promoted in their respective denominations. Request was also made for samples of promotional materials—pamphlets dealing with adult work, the different types of Sunday school quarterlies, programs and service suggestions, or whatever materials they might be using as a basis for adult work in their church constituencies. The general response to these inquiries was very gratifying; not only a complete outlay of promotional materials, but statements of objectives, in

so far as these leaders had any, were readily given.

Examination of materials of the various denominational groups revealed the church as definitely becoming a part of the general adult education movement. Recent experiments in adult learning, such as those conducted by Edward L. Thorndike and others, at Teachers College, Columbia University, have fired religious leaders with a new conviction that adult life offers a great educational opportunity.

PROMOTIONAL METHODS

The data further show that the "organized" department of adult religious education has appeared only in comparatively recent years. Furthermore, all denominational boards are now attempting some sort of educational or semi-educational work with their adults, although not more than two-thirds of them have adult departments, as such. But the majority of churches, even in denominations that now have the regularly organized department, think of adult education chiefly in terms of adult Bible classes. It is, therefore, to promote in local church ranks a broader, more comprehensive view of adult religious education that the superintendent of the adult department, with his staff—in some cases including several persons considered as experts in various phases of adult work—prepare, for the adult division in a church, correlated programs, pamphlets and articles dealing with interests of adults.

1. A much fuller treatment of this material will be found in the writer's M. A. thesis, "Adult Religious Education in Ten Denominations," on file in the University of Chicago Library.

Most of the adult quarterlies are still devoted primarily to the exposition of the Uniform Series Sunday School Lessons. In recent years, however, short news items and brief articles of interest to adult classes have been finding their way into these quarterlies. The magazines dealing with the broader aspects of adult religious education are an innovation in the field. Most of them have come into existence during the last five or ten years. An increasing number of Sunday school papers are also devoting a section to discussion of adult problems.

Besides these general literary efforts on the part of the denominational departments, the superintendent and his staff invite inquiries from, and provide conferences with, any church group or person desiring assistance. Some denominational departments also send a staff of specialists to conduct training schools in the larger local churches. Usually, however, the geographical location of these "schools" is so arranged that an entire county, or even a district (of the denomination conducting the conference), may be served. Through these conferences, institutes, federations, assemblies, and so forth, it is thought that a large impetus is given to the program of developing better educational methods in local churches.

OBJECTIVES

Correspondence and conferences with adult leaders in most of the denominational groups indicated a decided willingness on their part to check and test results in the interest of developing better techniques and procedures. This is undoubtedly a healthy sign. Yet much confused thinking was found to prevail at this point. Some conceived a "full" program of adult religious education to consist only of adult Bible classes, men's brotherhoods, with their usual stereotyped program, and, perhaps, women's missionary societies; while others, presumably taking their cue from the gen-

eral adult education movement, saw vital religious and educational significance in a much wider range of departments, organizations and activities.

The response of one executive of a large Sunday school board indicates that he is almost completely at sea in the matter of adult education. He says:

"I am at a loss to understand just what information you desire. . . . Our Board has no responsibilities along the lines of education, except possibly through the Sunday school, the young people's societies and the men's brotherhoods."

It is evident that this leader looks upon education as just one "department" of the religious enterprise, while "Bible study," "catechetical classes," and so forth, are others.

Excerpts from a few other letters will suffice to indicate the uncertainty of many denominational leaders concerning the "next steps" in adult religious education and, in some instances, their almost entire lack of comprehension of what an educational program should consist of. An adult leader in one of the more important denominations has the following to say:

During the past summer, the directors of the Education Society have felt that an attempt ought to be made to capitalize for our churches the present interest in the adult education movement, and they have asked me to give part time to that venture, and I am just taking up the responsibility. I am more or less uncertain just what lines of procedure to follow and consequently would be interested in the results of your investigation.

Another adult leader, in a denomination having a combination young people's-adult department, shows that he has not as yet adequately considered the matter of worthy educational objectives, when he says:

For your information we wish to say that this Department is in charge of the promotional work for young people and adults and the Home and Extension Department for the Sunday schools and the churches of the — which includes eighteen states. As indicated, the work of this Department is strictly promotional. We are urging departmentalization of all young people's and adult classes. We are also urging

college young people's departments in our Sunday schools in all college centers.

The promotional materials of this communion further show that the adult program is centered in, and based almost entirely upon, the organized adult Bible class in the local church. Unproportionate emphasis is placed upon organization. As a matter of fact, all adult leaflets and pamphlets deal with some phase of organization. Here, educational objectives, if we may so call them, appear to be "organization, in order to get numbers." The central aim in teaching is the impartation of doctrinal and Scriptural truths, once for all delivered. Little is said regarding the treatment of really crucial problems which growing persons face.

The following letter is conspicuous for the almost total lack of educational vision on the part of the denominational executive. Indoctrination is undoubtedly the chief objective here.

May I state that I feel I can answer your inquiry only in part. I doubt not it has been a failure of many of our denominations that we have not set definite objectives toward which to build our program. . . . I confess that it is not possible for me to place such objectives in your hands. . . . The only course of lessons we are using in the Sunday school for adults is the International Uniform System. . . . As a denomination, we are laying great stress upon the gathering of adults outside of the church, especially, into catechetical classes for instruction by pastors. . . . We believe that this is one of the best ways of bringing adults into vital union with the faith.

We strike a more encouraging note when we examine the communications and promotional materials from several larger denominations. One adult superintendent states his objectives thus:

"In our promotional program we are making a definite attempt to break away from the undue emphasis which was formerly placed upon the counting of noses in Bible classes. Our program is based upon the proposition that the chief aim of education is to develop and change human life."

He further contends that all adult or-

ganizations which emphasize the building of Christian character should rightfully be considered a part of the adult division of a church. Adult Bible classes are to be looked upon as merely one phase of the adult teaching program.

All church organizations composed of adults, and which are educational in character, may presumably be related to the church program of religious education. Inasmuch as the life interests of adults are characteristically practical and concerned with matters which are eminently worth while in the Kingdom of God, the adult department of the church school may assume very great importance in every church by preparing its members for their duties.

The adult promotional program of another important denomination is also being carried out along the line of broader educational ideals. But the adult superintendent says that the principal emphasis just now is being placed upon parent education. While it appears to be the conviction of the promotional staff that all teaching should in some way be definitely related to the Bible, the type of literature edited by the director of parent education indicates a point of view inspired by significant educational insight. This is especially evident in the preface to a recent booklet, *Books for Parents*, in which the work of the parents' or home department is outlined.

Under the Department of Religious Education in the Home: (1) Courses in Institutes and Summer Assemblies are being offered on family life. (2) A monthly program for a meeting of mothers of young children is appearing under the title of "M. T. C."—"Mother-Teacher Council" in the *Children's Leader*, a monthly magazine of methods for children's leaders. Such problems as obedience, lying, imagination and punishment are being discussed. (3) A discussion course suitable for parents' groups, under the Parents' Department of the *Adult Leader*. (4) A course of twenty Bible lessons based on mothers' problems especially for use in adult classes in the Vacation School, *Bible Light on Home Relations*.

It is significant to note, also, that where Biblical material is used in the promotional program of religious education in the home, it is adequately supplemented by pertinent materials from other sources, as is evident from the list of books recommended by the director of

this department for "background" reading:

A Short History of Marriage—Westermarck.
Intelligent Parenthood—University of Chicago Press.

Religious Education in the Family—Cope.
How to Teach Religion—Betts.
Parents and Character Training of Children—Galloway.

The Fine Art of Living Together—Beaven.
Men, Women and God—Gray.
Influencing Human Behavior—Overstreet.
Parents and Sex Education—Gruenberg.
Mothers and Children—Dorothy C. Fisher.
What Ails Our Youth—Coe.
Girlhood and Character—Moxcey.
Fundamentals of Child Study—Kirkpatrick.
Wholesome Childhood—Groves.
Your Child Today and Tomorrow—Gruenberg.

The promotional materials in still another important denomination, which has but recently undertaken the promotion of adult work in an organized way, indicate that the adult superintendent is attempting to carry forward a promotional program based upon the scientific outlook and the social point of view in religion. One most significant feature of his program is the arrangement which he has made with the American Library Association to use in their "Reading with a Purpose Series" such courses as he deems will aid adults in attaining a scientific view of religion and problems of life. The more important courses recommended include "Religion in Everyday Life," outlined by Wilfred T. Grenfell.

Due to limitations of space, we cannot dwell further upon particular programs of adult religious education now being promoted in various denominational groups. It may be of interest to note here, however, that at the time of the study of adult religious education in ten denominations the status of adult work, especially from the promotional angle, was about as follows:

Seven denominations with an adult department.

Six denominational departments with a secretary, director or superintendent in charge.

Present objectives of five denominational departments chiefly include a Sunday study class.

Objectives of five denominational departments

include a complete study-worship-activity program.

TRENDS

The following excerpts from a promotional bulletin, which expresses similar views to those of adult leaders in several denominational groups, will suffice to indicate the general direction in which the adult educational enterprise is pointing, at least in the thinking of leaders:

The adult awakening in the church school enterprise forecasts the approach of a new day in religious education. . . . A keen sense of religious need and a growing sense of religious responsibility for the training of youth accounts for the increased loyalty of adults to the educational ministries of the church. . . . The peril of the American youth has been the religious lethargy and incompetency of the American adult.

The definition of the church school has been revised. For decades it was regarded as an institution chiefly for children. . . . The school today undertakes to deal with the needs of all ages and to extend its ministry to week-day as well as Sunday. Christian character is cumulative. . . . The adult as well as the child needs to increase his religious knowledge. Too many adults still live in the light of childhood notions about God and life. There is no graduation day from the church school. It has an essential ministry to the individual over the entire span of life.

Training the adult life for leadership and organizing the adult life for service constitute an immediate task in religious education. . . .

One of the more important specific trends in the field of adult religious education may be seen in the emphasis now being placed upon the education of parents. It is true, of course, that all church bodies in the past have encouraged home "Bible reading," the use of the family altar, and so forth. But it was the child who was the chief concern here. Adults had already "had their day." The hope of tomorrow lay with the child. Then, too, parents were not supposed to have need for knowledge of psychology, social psychology and scientific methods, since their "full duty" was to recount the doctrines of the church and to read the Bible to their household on stated occasions. Church leaders now, however, are becoming convinced that the best possible way to care for the needs

of growing children is through working for a broader intellectual outlook and for better skills on the part of parents. This conviction has given rise, in a large number of church schools in practically every important denomination, to Parent-Teacher Associations, Child Study Clubs, Parents' Classes, Pre-marriage Study Groups, Discussion Groups, and so forth.

The trend toward a scientific approach in all phases of home education is further revealed in statements and questions contained in a recent promotional tract. The communion issuing this tract is attempting to promote a program that will bring light to parents and others on the many questions they are raising today. It was discovered that these questions include the following:

What are the chief causes of domestic discord and broken homes? How can we avoid them?

What can we do to properly prepare boys and girls for successful married life?

What are the real values the home has contributed to character? Under modern living conditions how can we retain these values?

Family worship—What is its value? Can we maintain it? How should it be conducted?

The child's idea of God, children's prayers—What shall we teach them?

What use should be made of the Bible in the home circle?

What should the child be taught concerning life's beginnings? What, how, when, from whom shall the growing child learn about himself?

What about obedience, discipline, punishment?

—What is the ideal parent-child relationship? How secure it?

What about money, family budgeting, wife wage-earning, and children's allowances and earnings? How practice and teach stewardship?

Service—How can we cultivate in the child the true missionary spirit that gives meaning to all of life? How shall we promote comradeship within the home and true fellowship with all the world?

Discipleship—What part has the home in evangelism?

What are the physical, mental, moral and spiritual characteristics of the child at different periods of his growth? What makes a child a problem child? How shall he be handled?

With possibly one exception, all ten denominations show a definite trend toward leadership training or, perhaps more accurately called, teacher-training. In the one denomination, the "training"

amounts to little more than "indoctrination." The following excerpt indicates approximately the outlook of most denominational leaders regarding the matter of leadership training:

The growing complexity and rapidity of change which characterizes our modern life cannot be disregarded. Changes in our economic, social and industrial life, advances in educational science and psychology and increases in church school attendance and individual differences of character require a new type of leadership if the needs of growing boys and girls and men and women are to be met.

In view of this situation, the Committee has approved the following objectives in leadership training: (1) The leaders and teachers in our church schools should be as well prepared, grade for grade, as are the leaders and teachers in the public schools. (2) The minimum training required of these leaders and teachers should be that represented by a Standard Training Diploma or its equivalent. (3) All leaders and teachers who do not hold a standard diploma should take not less than two credits annually until they have secured a diploma.

Another trend in adult religious education today may be seen in the efforts of denominational leaders to get away from the idea of adult education as mere instruction in Biblical knowledge. They are now advocating a larger social participation. This new adult program calls for a new interpretation of teaching and methods. Charles Darsie, Adult Superintendent of the Disciples of Christ, in his most recent book, *Adult Religious Teaching*, has attempted to bring to adult leaders in the local church this larger ideal of teaching. As he points out, older types and techniques of teaching belong no more to an adult group than to a group of children or young people. Pupils and teachers, regardless of age levels, share equally in the co-operative search for truth and in the larger social life.

The new theory is responsible for still another trend in adult religious education, namely, a new emphasis upon reading. The important rôle of scientific books and other literature in the program of religious education has been clearly revealed. Under the older theory and methodology, it was considered quite

enough that the teacher know his lesson and be able to tell it to the class on the Sabbath. But in the co-operative search for truth, every member is a searcher; every learner fares forth on an engaging adventure.

The significance of this trend is revealed in a recent article by an adult superintendent. He says, in part:

The Pennsylvania Sabbath School Association, through their Adult Department, are promoting a Parents' Organization in which every parent is expected to read at least two books a year on the nature of children. . . .

An organized adult class would do well to have a book committee, under whose leadership libraries could be assembled for loaning to the various members of the class. In many classes it would be advisable to ask each member to buy a good book under the direction of this committee.

An important part of adult training is the reading which the individual members do in their own home circle. . . . Good magazines and periodicals would come under this classification. Many classes would learn a great deal by book discussions centering around important religious and social books.

In at least eight of the ten denominations, adult leaders now realize that mere Biblical instruction is not enough for adults. They see the importance of adults developing the scientific attitude toward all problems of life. And no single body of knowledge will give this to them.

PROBLEMS

Perhaps the most difficult problem which all denominational leaders have to face is that of creating a "Christian" rather than a divisively sectarian mind in their church constituencies. Even today, when Christian union and co-operation are being preached from so many pulpits and proclaimed through the so-called secular, as well as the religious, press, the danger of drift toward sectarianism in religious education programs remains. To be sure, the co-operation of leading denominational bodies through the medium of the International Council of Religious Education has helped and will continue to help in diverting this drift. Yet, with each denomination promoting a program

different in type from every other, there is very real danger that the net result will be groups of Baptists, Disciples, Presbyterians, Lutherans, Methodists, and so forth, instead of a group of religious persons owing their first and greatest loyalty to the "Kingdom of God." What is wanted is genuine religious education and socialization of the adult population, not denominational indoctrination.

The more thoughtful adult leaders are fully aware of this danger, and the general tone of their promotional materials indicates that they are making a definite attempt to meet it. They are not, however, discouraging a reasonable loyalty to the denominational body with which they are affiliated but are urging loyalty to truth, wherever it may be found, and to the larger interests of the social order—the "Great Society" or "Kingdom of God."

One of the most acute problems in the local church is that of leadership. Most local adult leaders are woefully lacking in training, so far as an adequate approach to the total community life is concerned. When religious education was conceived as synonymous with the impartation of Biblical knowledge or as a body of "saving truths," the teacher-leadership problem was comparatively simple. But when adult education is expected to change attitudes, habits and skills, in a desired direction, the complexity of the teacher-leadership problem becomes evident.

A definite attempt at solving this problem may be seen in the emphasis being placed by all denominational groups—as indicated in another connection—upon Standard Teacher Training Courses. But in this program, as in the field of general education, there is danger that "credits" and "standards" may consciously or unconsciously become the goal, whereas the purpose should be to set free the creative spirit in prospective leaders who may, in turn, help to prepare people for in-

telligent participation in a democratic society.

This larger ideal of leadership will probably never be "promoted" from the "top." Denominational leaders know that it is not yet safe to cut across denominational lines. The real pioneering in leadership must naturally be done in local communities, by individuals not unduly hampered by the trappings of denominational programs and party shibboleths.

Another problem is that of correlation. As long as local churches continue to think of adult education in terms of "Bible classes," the problem of correlating adult programs with the total program of religious education in the church and community will remain a difficult one. Denominational leaders are at present devoting a great deal of attention to this problem. In the past, Protestant churches have been quite generally guilty of promoting "men's interests" and "women's interests" as something separate and distinct from "young people's work." To say the least, such an educational policy is divided, lopsided, futile. This, however, is not meant to imply that levels of interests will not always exist in any community. The important thing is that educational leaders shall see the fundamental inter-relatedness of all interests and experience.

There is, finally, the very difficult problem of discovering the actual needs of adults. Programs and schemes for adult education drawn up in denominational offices may look well on paper, but they are apt to be almost wholly unintelligible to local church groups, unless they are based upon expressed needs of congregations and communities. At best, as modern educators realize, predetermined plans and programs are of dubious value.

Adult leaders are finding a skillful use of the questionnaire to be one of the best ways of uncovering these needs of adults. One of the best examples of an adroit handling of the questionnaire may be seen in the undertaking of the Adult

Age Group Committee of the Presbyterian Church in the U. S. A. An excerpt from a letter written by the chairman will indicate the procedure which they are following:

The first undertaking of the Adult Age Group Committee, in co-operation with our Department of Educational Research and Experimentation, was to study the objectives of adult education in harmony with the general objectives of our curriculum as a whole. One of our first steps was to undertake the study of the interests and needs of adults. I am enclosing two papers. One of these is the first questionnaire which was sent out to a large, select list, giving opportunity for free expression concerning the needs of adults. On the basis of these replies a second document, "Check List for Needs of Adults," was drawn up and is now being widely used in an effort to determine which needs adults today feel are most important; and our new curriculum materials will be based upon the results of this and other studies.

From the procedure outlined above, it will be seen that the questionnaire affords a double check on adult needs. And by securing such a wide expression from adults throughout the country, adult programs may be projected with considerable confidence that they will not go awry.

IN CONCLUSION

The picture of adult religious education here presented is, on the whole, encouraging. It indicates that the educational ideal is being brought more fully into the realm of religion; that denominational adult leaders are undoubtedly becoming more scientific in their approach. A few of them are actually attempting to get away from the traditional view of teaching as the impartation of knowledge alone and are advocating the broader view of teaching as creative leadership in a democratic enterprise. But the desired trend toward a metamorphosis in the general set-up of the religious educational program in local churches and communities is not so evident. Perhaps the chief difficulty here is that adult leaders have been placing too much emphasis upon formal materials and prearranged programs. There is very real danger that this may result in adult

religious education becoming just another fad. The total church and community should always be taken into account. The purpose of adult religious education is the development of men and women so that they may take their places as intelligent religious persons—leaders and followers—in a democratic society.

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WE NEED a new term to describe what we now call adult education. To many minds, education means school, to some it means propaganda. Both of these conceptions of adult education are repugnant to adults. They do not want to be told what to think. But to learn has always had great appeal. Curiosity is a well-known characteristic of the normal human brain. Curiosity, in the early years of an individual's life, enables him to adapt himself to his environment. Continued curiosity on the part of adults results in scientific discoveries and the production of art, philosophy, literature, and religion. Adulthood appears to be the creative period, but if curiosity dies after necessary adaptations have been made, adult minds become complacent and resistant to change. —William John Cooper, *Journal of Adult Education*, June, 1929, 318-19.

Interests As Basis for a Program of Adult Education

An Experiment in a Young Men's Christian Association

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THE YOUNG MEN'S CHRISTIAN ASSOCIATION, from its very inception in London, 1841, has been essentially an adult education movement. Within a few months of its organization, George Williams and his enthusiastic friends saw the necessity of opening reading rooms, conducting lectures and issuing printed materials of particular interest to young men. While it was true that these activities were thought of as means or attractions for drawing young men into religion, it should be recognized that these attempts were, in themselves, of real value to the thousands who participated in them.

The central emphasis of the early leaders, however, was placed upon the salvation of the individual young man. This was accomplished primarily through prayer meetings and personal work. The leaders, in their attempts to meet the demands and needs of the numerous homeless young men who thronged the city, were forced to adapt their program in many ways. The social surroundings needed much improvement. Artisans and clerks were eager to find something with which to occupy both their time and their minds. It is little wonder, therefore, that the program of these early days broadened out to include a wide variety of activities.

The organization of the Young Men's

Christian Association in Canada and the United States added a decided emphasis to the growth of this young movement. Leaders, such as Robert McBurney, sensed the necessity of dealing with the physical in addition to the social, intellectual and spiritual needs and interests of young men, which, in a measure, had already been provided for in the parent Association in London.

There followed in America an era of construction of buildings for exclusive use by young men. The program of activities expanded in all directions to meet the many divergent situations which confronted youth, particularly in the growing cities. The "four-fold" idea of spiritual, social, intellectual and physical aspects of the all-around life became a slogan around which highly specialized departments or divisions of work were organized. The physical and social activities far outstripped the other two. Religion was almost relegated to a department by itself. This compartmentalized concept of personality was only natural in light of the faculty psychology which prevailed at the time. Such a concept of personality naturally resulted in the primary emphasis on "activities for activities' sake." Association secretaries became promoters and organizers of activities which were thought, in some mysterious way, to possess character values

because they were conducted under the auspices of a Christian organization.

It is not surprising if, in the whirl of activities, the individual was almost completely lost. It has been only in recent years, with the advent of the new psychology which considers the individual as a unit, that the departmentalized conception has been forced to give way. Child study and the mental hygiene movement have thrown new light on the formation and growth of personality. A newer social psychology has emphasized the importance of the total situation upon human behavior. Modern science, with its fresh insights and improved techniques, has already helped all agencies to understand more clearly their functions in community life.

Throughout its history, the Young Men's Christian Association has shown a marked tendency for pioneering in unknown fields. It has been willing to try everything and has been surprisingly successful in most of its ventures. This has probably been due, in part, to its comparative freedom from tradition and from rigid institutionalism, which has enabled it to mobilize its forces quickly and effectively. This pioneering tendency, however, has left the Association open to a charge of often being expedient and superficial. Consequently, many of its projects have been taken over and developed more thoroughly by other agencies.

The above has also been true, in large measure, with the adult education movement. The rapid expansion of adult schools, of library facilities, of correspondence courses, of community forums and discussions and of numerous other activities revealed the fact that the emphasis has been centered largely on extensive or mass education. Little attention has been placed upon the individual's problems and interests. A more or less promotive or propagandist approach has characterized the movement. It was hoped that, in some mystic fashion, the seeds of Grecian culture, broadcast far

and wide, would germinate and develop among our adult population a renaissance in art, in education and in higher levels of social living. This broad, extensive approach has gradually given way to a more sane realization that personality growth and development are extremely complex and can be secured only through more intensive and more scientific educative processes.

The counseling movement is an attempt to accomplish these ends through a scientific approach to the study of individuals. It shifts the emphasis from activities *per se* to persons. In the terms of organizations or institutions this means that more attention must be placed on members or students than upon activities such as classes, discussions, lectures and other program features. The Young Men's Christian Association has been increasingly conscious of the need of counseling as an integral part of its program operation.

The present article is the story of one local Association's attempt to study the problem of counseling scientifically. The rest of the article attempts to record some of the results of an experiment¹ to discover the interests of members of the Englewood Department of the Young Men's Christian Association of Chicago.

CONCEPTS OF INTEREST

The term "interest" has been used very widely, both in education and by various social and religious agencies. For the most part, it has been used rather loosely and seldom defined. Very frequently, it has been confused with the objects or activities in which persons have expressed concern. A survey of the use of the term in the biological and social sciences seems to reveal the fact that interest, in essence, is a rather basic or fundamental tendency for which an individual seeks

1. These data are taken from a Doctor's dissertation, presented by David E. Sonquist and accepted by the University of Chicago. This material giving the full descriptive methods, techniques and results will appear later in published form.

satisfaction by means of selected social objects in his environment. It is very similar or analogous to the fundamental wishes or social tendencies of the social psychologist. These wishes or tendencies are not to be thought of as fundamental in the sense of being inherent or native. They probably cannot be classified adequately according to any limited, pre-arranged scheme or outline.

These interests seek satisfaction through many forms of activity, or by means of persons or objects. This is what Dewey calls "the objective phase of interest" or "objects of interest." Any object, activity or person becomes "of interest" when it serves as a means of satisfying some fundamental tendency. From this standpoint, then, it is necessary to analyze and understand these underlying, basic interests of individuals before we can intelligently help in choosing the kinds of activity which will be most effective in satisfying fundamental wants. An activity subject-matter centered program rarely understands, and therefore only by chance satisfies, the basic, fundamental interests of persons. Most activity-centered programs are in a sense analogous to wholesale prescriptions without an attempt at individual diagnosis. This is essentially what patent medicines claim to do. For the purpose of this study, interest was differentiated in two ways: (1) the fundamental or basic wishes or interests and (2) the activity or objective interests which are means or ways through which the former are satisfied.

METHODS FOR DISCOVERING INTERESTS

It was clear that we had no evidences of existing methods for uncovering particularly the basic interests, which have been demonstrated as being effective enough for our purpose. We therefore set up a project employing one control and four experimental methods which involved both lay and secretarial counselors.

The conclusions from this experiment,

arrived at both from a statistical and a descriptive treatment of the data, seem to indicate: (1) that a more highly trained secretarial counselor is decidedly superior to the volunteer lay counselor in the use of any method; (2) that the "clinical interview," using an instrument such as "Interest Finder" or appropriate tests, is more effective in discovering basic interests than is the free interview method; (3) that trained personnel, using the "clinical" method, is by far the most effective way of discovering basic interests; (4) that any interview system, even by volunteers, is considerably more effective than no interview system at all.

The above conclusions indicate quite clearly that the task of discovering basic interests is a rather technical and complex process and probably requires personnel which is trained for the purpose. It is particularly necessary that the counselor have an adequate working knowledge of the principles of mental hygiene and the skills required for analysis and diagnosis of both behavior patterns and the basic interests of individuals. As we shall see later, he must also be intimately acquainted with the program of the Association, so that he can guide the member into the type of experience which will be most helpful in each case.

In the limited time which each counselor had with each member, it was, of course, not possible to make thoroughgoing and extended analyses of each case, except in a limited number of abnormal individuals who, fortunately, constituted only a very small percentage of the total. The above conclusions were based upon the degree of participation in activities, the number of cancellations of membership, the reliability of the initial checks of interest on program activities, and many other factors. The five groups were carefully equalized or equated in respect to ten different factors, such as age, educational progress, vocational distribution, birthplace, nationality of parents, denominational preferences and

membership, former memberships in a Y. M. C. A., efforts in continuing education, and membership in other social organizations. The differences between the groups, therefore, seemed to have been largely due to the differences in methods employed rather than to differences in the groups themselves.

KINDS OF INTERESTS

The discovery of fundamental wishes or interests was primarily confined to the groups counseled by secretaries. These seem to center largely around the wishes for approval, for security, for superiority, for friendship and companionship, for success, for vocational adjustment, for sex adjustment, for new experience, for self-development, and so forth. By the use of a Behavior Observation Chart, checked by all the program secretaries, the following types of behavior seem to be most prevalent:

<i>Form of Behavior</i>	<i>Observation</i>
1. Acts bashful and shy.....	47
2. Falls in with suggestions readily from any one.....	28
3. Is unsocial, withdraws from the group.....	25
4. Is over-sensitive, easily hurt.....	15
5. Fidgets, acts nervous.....	15
6. Acts suspicious of others.....	12
7. Resents anything or anyone who interferes with him.....	12
8. Is over-critical, fault-finding of others.....	11
9. Domineers, acts superior, over-bearing.....	11
10. Talks imaginatively, lives in realm of phantasy.....	11
11. Acts depressed and unhappy.....	10
12. Gives up easily.....	10
13. Acts stubborn and contrary.....	10
14. Is undependable and irresponsible.....	10

This table would reveal that the problems of many members coming into the Young Men's Christian Association seem to center around the patterns of shyness, inability to mix with the group, an over-eagerness to follow suggestions, a tendency toward being unsocial and withdrawing, and over-sensitivity. A smaller number are rather suspicious and resentful, depressed and unhappy, officious and domineering, rather imaginative and indulging in daydreaming. These figures do not represent the actual conditions re-

garding all the members studied, but they do give an index to the behavior problems with which program secretaries are confronted. In a sense, they represent the maladjustments which have not been adequately dealt with by the Association.

A list of the activities which 439 incoming members checked was rather illuminating:

1. Swimming	381
2. Basketball	193
3. Handball	115
4. Calisthenics	113
5. Boxing	110
6. Billiards	98
7. Baseball	91
8. Gymnastics	86
9. Tennis	76
10. Rifle Club	67
11. Wrestling	53
12. Volleyball	54
13. Public Speaking	48
14. Health	45
15. Life Saving	40
16. Track and Field.....	36
17. Orchestra	35
18. Educational Trips	33
19. Discussion Groups	32
20. Checkers	31
21. Glee Club	31
22. Thrift	31
23. Young Men's Club	31
24. Camping	28
25. Fencing	28
26. Hiking	27
27. Radio Programs	25
28. Vocational Guidance	24
29. Tumbling	23
30. Sex Education	23
31. First Aid	22
32. Co-ed Socials	21
33. Lectures and Talks	21
34. Dramatics	20
35. Travel	19
36. Night School	18
37. Journalism	16
38. Chess	14
39. Debating	13
40. Ping Pong	12
41. Bible Study	12
42. Archery	11
43. Cosmopolitan Club	7
44. Leaders Council	6
45. Co-ed Picnics	5
46. Business Men's Club.....	4
47. Aviation	2
48. Inter-Collegiate Club	2
49. Basketball Coaching	1
50. Commercial Art	1

An "Activity Interest" file was kept and was at the disposal of the various

program secretaries. When a sufficient number of members signified an interest in any one activity, they were notified that it would be organized at a certain time. In this way, twelve new activities were added to the program. The Association adopted the policy of building its program around the expressed interests of its members and was fairly successful in its initial efforts.

The initial check of activity interests was not uniformly reliable. On the average, the members of all five groups actually participated in 62 per cent of the activities which they checked in the beginning. This percentage dropped to about 39 per cent for the men who had no interviews, while it mounted to over 73 per cent for the groups counseled by secretaries. In other words, the higher the level of counseling, the more reliable became the interest checks for building a program on them.

WHY DO MEN COME TO THE Y.M.C.A.?

As a result of the study of all the interview records, it appears that there are four major reasons why most men join the Association. The most common of all, probably, is the desire for better health, which is procurable by exercise of various forms. Another large group comes for the sake of competitive play; oftentimes these men find in the physical work of the Association an opportunity to continue their athletic progress of high school days. Another group comes largely to secure a reasonable and respectable place to live; many of them do not care to engage in any activity. A fourth group comes primarily to find companionship and to belong to some group. The desire for being recognized—for being a part of something—is very strong in a large city where personality counts for little. This last fact was better understood when it was discovered that less than one among every four members belonged to any other social organization.

With many men, several of these mo-

tives were combined; in most cases, however, the members seemed to come for rather specific and limited objectives. This seems to indicate that very few of the men had much comprehension in the beginning as to what the Young Men's Christian Association had to offer them. The counseling process was a distinct surprise and was appreciated beyond measure in a great majority of cases. New insights into their own problems were revealed and new attitudes toward the Association were developed.

A critical evaluation of the interests with which many come to the Association shows the level of expectancy to be quite low. It was found that applicants seldom applied for membership on a stormy night or when the weather was at all inclement. Few applicants applied on either Wednesday or Saturday nights, which, in this community, were reserved for "dates." Since the average age of membership was only 22½ years, and since only a very small percentage are married, this observance of "date night" was an important fact. In other words, we must come to the conclusion that membership in the Association is not considered by the rank and file as a necessity of life; rather, it is considered a luxury, which is to be purchased only after other desires are satisfied.

This low level of expectancy results largely from an activity-centered program, which has been promoted by the trial-and-error process in most of our communities. In a sense, it has been in response to the outward and apparent demands of the community. In very few instances have the deeper, basic interests of individuals been met. The expectancy of the rank and file of members has generally been quite different from the ideals and goals which have been projected by the committeemen and secretaries. It was not until a member- or interest-centered approach was instituted that the Association was able to analyze and understand

its actual status in the minds of its own members and in the minds of the community. A frank recognition of the facts is necessary before an intelligent program of reconstruction can be inaugurated. The process of raising the level of expectancy in a community must come by increasing the range and the quality of the interests of members. This is the function of the program staff as it seeks to satisfy and to enlarge the interests through satisfying activities.

WHAT IS INVOLVED IN A MEMBER- OR INTEREST-CENTERED PROGRAM?

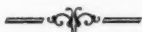
(1) The first essential in a member-centered program is unquestionably an adequate method and personnel for discovering what the fundamental interests of the members really are. The experiment seems to indicate clearly that a trained personnel, using some effective instrument or instruments, is required to secure the best results.

(2) Ways must be developed of following members through all their contacts and experiences within the organization to see what is happening to them. A staff clinic, in which the pertinent facts of each member are shared with the program secretaries, and their later observations discussed, although not a clinic from the technical standpoint, serves as an excellent method of staff training around their daily problems. It becomes an effective method indirectly of shifting the emphasis from activities and classes to persons. It is probably advisable, in addition, to require all secretaries dealing with programs to have a part in the initial counseling procedure in order that they

may know from experience what is involved. Training in counseling will enable them to deal also much more effectively with the members in their gym classes, clubs, and so forth.

(3) A third, and probably most difficult, requisite is a program staff trained in mental hygiene principles and skills, which is capable of guiding group activities so as to provide satisfaction of the basic interests of the members. In a sense, all activities should serve as therapeutic measures to correct maladjusted forms of behavior and to insure satisfaction of basic interests in more normal, wholesome ways. This process involves a type of social engineering and leadership skills which is yet almost unknown in any organization.

With these requisites as goals toward which to strive, the Young Men's Christian Association, co-operating with the other community agencies, may some day hope to achieve an interest-centered program which will enable the development of wholesome personalities. With the satisfaction of an ever expanding and integrated number of basic interests, values are reconstructed on higher levels of meaning. After all, it is this progressive realization of higher values in life which strikes at the root of religion. In our discovery and satisfaction of interests, we are therefore developing a very important technique for religious education. Such an interest-centered program attempts to put into effect the functional concept of religion, wherein all activities are deemed potentially religious when properly motivated and resulting in richer and higher levels of living.



Some Wider Functions of Adult Education

RUTH KOTINSKY

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"NO MORE PENCILS, no more books, no more teacher's cross-eyed looks!" shout the liberated hordes as they vanish in haste from the school-house steps. They leave the pale and fretful business of compound interest behind and hurry eagerly on, soon to be confronted with more robust problems, like buying shoes for the baby. Adult education chooses between making baby shoe purchase educative and attempting to beguile the free ones, already about the serious business of life, with more of pencils, more of books, examinations, papers, examples and all the impedimenta of a regimented school. Is there any reason why buying shoes for the baby should not be fraught with as many, if not more, educative possibilities than the problems devised by the most realistic of scientific arithmetic books, and more likely to be fraught with consequence than the most earnest and attentive perusal of Buckle's *History of Civilization in England*?

The adult is busy re-forming, bettering or stultifying his habits at every moment of his life. He is in constant contact with his environment, interacting with it for better or for worse. Every moment either prospers or thwarts a zestful, well-organized, effective existence.

Until more recently, the school years were considered in themselves less valuable. They were merely preparatory for adult life in the future—an adult life for which other values were sacrificed. Dewey has made inroads on this conception, insisting that if adult life was to be

valuable, life must be valuable at every stage. But the value of adult life has not been called into question. It has not been sufficiently emphasized. If adults are to retain the zest of their youth—a zest whose loss is often bemoaned—must we not continue to recognize the worth of life's every moment? Each hour is the parent of all that follow; but no hour returns to be lived again. Hours of useless and devastating toil are not to be compensated for by hours with Euripides; and Euripides is little likely, in and of himself, to make the toil less useless or less devastating.

Adult education and social betterment have had in view the amelioration of the whole span of daily adult life. But they have relied on momentary collection of insight, background and culture to transfer out and affect wider phases of life than have actually been contacted by these experiences.

There are many types and levels of agencies and movements influencing the conduct of grown people, among them the following: the Ku Klux Klan, advertising, the movies, the radio and the press, the "humblest luncheon club," countless National Organizations for the Promotion or Suppression of This or That, medical and social welfare professions, the church, and large numbers of adult learning organizations, set up with the idea that adults should learn something, either for the vague good of their souls or for the good of their palpable purses. Medical and social welfare professions make some attempts at getting persons to meet their responsibilities more effec-

tively, be sensitive to their needs more comprehensively and gain from life a flavor and a zest which they otherwise were lacking.

On the other hand, large, oppressive problems—economic, social and religious—would seem to have their roots deep in social nexi, and it has been contended that the indigenous adult education of America is the organizational incubus which the "average citizen" sets in motion to do something about the various problems existing in his own particular community.¹

So, on the one hand, we find social agencies working with individuals and, on the other, individuals banding together to do something about the social conditions of their communities, more intelligently and constructively, or less.

Then there are the "adult educators," so-called, teaching adults this or that, for the sake of their vocational efficiency or their cultural background, but almost always with some rationalization concerning the carry-over of their teaching into an ongoing life, for its greater enlightenment or happiness.

And, finally, there is the totally unsocially motivated influence of the profit-makers or protectors of private interest, exerting a concerted effort to influence adult conduct to private ends, make it more automobile-conscious, dress-conscious, war-conscious, or what not; or the power of organized ignorance appealing to race hatred, class hatred or other divisive prejudice.

But each and all of these attempts rely on a sporadic, occasional, sometimes artificial situation for the accomplishment of their ends.

It is not only while in the Rotary Club discussing service that service is practiced; in fact, the talk may only appease the conscience for not giving expression to a wider social consciousness in busi-

ness. Membership in a peace organization is a picayune gesture compared with display of peace and war attitudes at the moment of divided loyalties. "The more tenuous things" of the spirit can hardly be kept alive while shut up in classrooms; social agencies are comparatively impotent against the social forces which produce human wreckage as an inherent and inevitable by-product. Is it not sanguine to expect the Greek view of life to permeate the horror of machine production, bad living conditions and the hyper-fecundity of the ignorant and poverty stricken? How far will peace movement luncheons at the local Biltmore prevail against war hysteria, for an unemotional consideration of the values at stake? And how sure are we that knowledge of history and economics will affect a vote on a strike, will determine the ethics of strike-breaking, or will influence the loyalties due conflicting demands of numerous families and clamoring fellow-workers?

Does recognition of the necessary, ongoing, everyday phases of adult life as of the highest potentiality mean that we must give over adult education, so-called? Or does it mean that we should reconsider what we are doing in the name of adult education, in the light of the possibilities for increasing or stunting adult life in its ordinary activities? Possibly, instead of segregating a few individuals from their homes and factories to pursue the more tenuous things of the spirit, the more tenuous things of the spirit should be carried out into and made more indigenously possible in home and factory.

Men pass judgment on specific things out of their general leading attitudes toward life, and these leading attitudes are, in turn, but patterns of former judgments. Every man has a philosophy for better or for worse, though it varies somewhat in sickness and in health, and with few exceptions he sticks uncritically by it. Professor Dewey considers these judgments identical in principle and pur-

1. See J. W. Herring, "The City and Adult Education," *School and Society*, xxx (1929), No. 779.

pose with concepts of social philosophizing, differing only in degree or method.

Judgments of good and evil are a natural part of social phenomena themselves. People do not wait to be philosophers to point out good and bad. Moral judgments are an important part of social phenomena, approving, strengthening and confirming custom; disapproving, confining, weakening existing social arrangements. The man who passes spontaneous judgment may also apply valuation. The more intelligent the valuation the better. We are in the midst of changing social institutions. Social philosophy carries further the process of valuation based on social phenomena by everybody as a part of social phenomena themselves. Moral judgments passed without conscious social philosophy are also social philosophy, less intelligent, less reflective, less conscious.²

Hence there are, face to face, a series of social problems and diverse levels on which these problems are being met. The problems would be different had they been differently attacked earlier. And the levels of attack are now what they are not only by dint of the original psychological nature of men but also because of the way the original nature of individuals has been formed by education, on the one hand, and destructive environmental circumstances, social institutions themselves, at times, on the other.

Now, to the extent that every man is his own philosopher, his job is to develop some technique for the quest of his own social ends. Without such technique he becomes, to a certain degree, a social deficit. An adult education that is more than an effervescent surface activity becomes valuable as the general body of adults move away from unanalytical judgment and valuation to social philosophy, more intelligent, more reflective and more conscious. Does such a comparison, based on the controllability of human experience and on a realization of its import, furnish any criterion for distinguishing valid from invalid education for adults?

On the one hand, their everyday affairs and problems constitute for adults the best educational opportunities. On the other hand, unless some of these prob-

lems are to some degree ameliorated, there can be little hope for any effectiveness in adult education. For example, the care and education of children offers more than perhaps does anything else for broadening the interests, inspiring the sympathies and increasing the insights of grown persons; but until economic and social conditions resulting from machine and factory production are changed so as to allow some possibility for the worker to experience growth and joy in life, all effort will be only a meager palliative. Yet again, however, working hours and conditions are themselves a major problem of adults, and as they may operate for the destruction of zestful life, their reconstruction may become a main factor in its increase.

The guidance and education of children need not remain confined to present precepts and points of view. Parental educators may some day realize that the outstanding effects of any experience are on all persons immediately engaged. Not only children, but parents also, must be educated, and not parents only, but adults. It is impossible to treat an individual as parent alone and expect any very far-reaching results on children. And it is wasteful to so treat individuals in any of their relationships or capacities that they do not grow most in all. What sorts of persons are children to become, and why? What sort of a world would parents try to build for their children to inherit? Are the problems of children and of their parents so different? If the lives of young and old are continuous, what do teachings about the young mean for the old?

It is scarcely sufficient to delve into the problems of sex education for children without some effort at intelligent insight into the problems of sex relationships in all contemporary life; and it is inadequate to discuss vocational preparedness without an eye to remaking the topsy-turvy vocational mores of society at large. Unless parents become

2. Notes from an unpublished lecture.

conscious of the needs, lacks and possibilities of their own adult generation, they will be less effective in planning for the welfare of their children; unless they are zealous and interested, with a stake in the drift of social living, they fail not only to be the best parents but to find in parenthood its largest significance and opportunity for their own development.

Economic and social life are the main hindrances to making parenthood a joyful and responsible adventure, and to questioning and remaking the social world in which children must grow up. Here, then, lies another opportunity for reconstruction on behalf of the interests of adults.

It has been emphasized that the worker is the main product of industry. If, in discussing adult education, we overlook this fact, we more seriously neglect the industry as among the most potent factors for adult education. Should we be content to struggle with it as an almost insuperable obstacle, rather than remake it as a powerful agency for the ends to be attained?

In itself, this point of view does not call in question the efficacy of adult education groups. There is need of opportunity for mutual discussion and reflection subsequent to immediate experience. Experience must be examined as to the possibilities of its remaking, and for this the group may be very effective. But the value of group life for and in itself, which is undisputed, remains still limited and partial until its influence extends to a significant proportion of the groups in which the serious business of life goes on.

Another implication lies not only in the point of view but in the activities of the adult educator. The social worker does not devote all of his energies to the redeeming of individual wrecks; he collects

data and uses the weight of his experience as influence for the remaking of the social structure to create less wrecking problems. Very likely, the adult educator might spread his activities beyond the immediacy of making group life constructive here and there toward making it everywhere more constructive. Thus far, he has shown a decided tendency to confine his labors to instruction in the orthodox manner of the traditional school. Constructive thinking is attempting to bring life into the school. Adult education runs the danger of bringing the school alone, without full consideration for education, into life.

It is not enough for those agencies dedicated to making life for adults more valuable to provide that value through the addition of activities. That is but one and a comparatively meager phase. The main task is to make more valuable all time spent away from the agencies' aegis. To this end, segregated classes must be devoted to making spontaneous judgments more consistent, more effective and more meaningful; the effectiveness and meaning must find some expression outside. But while these expressions ferment, while educated men and women make appropriate social changes, the work of agencies devoted to the betterment of life outside of church and school should also be recognized as fundamental in adult education, and participation should be considered in the light of the effect on enrichment of adult living. In other words, adult educators must not content themselves with small groups within the doors of church and school, while the larger population remains deprived, and the ultimate universe of discourse lies available in every bolt, screw and crannied wall to be transformed into experience of the life more abundant.

Whither the Professions?

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IT WOULD BE PRESUMPTUOUS for any one to attempt to forecast with assurance what the rôle of the professions is to be. Changes through which the world has been passing in recent years must modify thinking and action within the professions. This is an age of experimentation. Never has there been so complete a break with old customs and beliefs and never a more generous spirit shown toward new creations and discoveries; never so much effort to rethink our way in the whirl of the machine age, amid the mad rush to cities, the increasing intermingling of folks, and the childish delight with things new. The professions, too, venture and experiment and break with old customs. In fact, there is a general insistence that they, as well as other institutions, reshape their conduct in keeping with present-day demands. While hesitating to predict, we may, however, indicate the direction in which the professions are moving and, in a measure, the way they will take.

DEVELOPMENT OF THE GUILD¹

Prior to 1850, and to a large extent until the last decade of the Nineteenth Century, those who wished to enter a profession did so by attaching themselves to someone already skilled in the profession. Thus the apprentice acquired

the skill of the dentist, the clerk, the skill of the lawyer. Apprenticeship was hardly practical in the professions of teaching and ministry, where the fitness of new recruits rested largely with the decision of the lay body who made the selection. For these the practitioners exercised such skills as they were able to gather in various ways, largely by trial and error. During this period, pioneering was at its height. Practically no guild spirit existed in the professions. Co-operative effort was low.

The third quarter of the Nineteenth Century marks the beginning of a national consciousness. The medical profession was the first to organize nationally in 1846. Pharmacy followed in 1852, the teaching profession in 1857, dentistry in 1859, civil engineering in 1869, and law in 1878. However, national organization grew slowly, due to the high degree of independence and self-sufficiency which characterized attitudes at this time.

The new way of working together in large associations necessarily developed gradually. That great experiment in co-operative effort, the World War, stimulated greatly the nationalization of many activities, which is reflected in the professions by the rapid increase in membership. For instance, membership in the National Education Association in 1918 was only 10,000; in 1928 it had increased to 193,000 or nineteen times its size in ten years. The membership of the American Medical Association now includes

1. Guild as here used refers to the association of men engaged in a kindred pursuit with similar interests, and formed for mutual benefits and common purposes.

Reprints available. Price 15 cents each.

two-thirds of all the physicians in the United States. From 1910 to 1927 the American Bar Association increased its membership from 4,701 to 26,287. It is evident, therefore, that the development of professional guilds, as represented by an increasing membership in national organizations, is an outstanding phenomenon in the professions.

The development of the guild is manifested also in the organization of professional schools, but it was not until the latter part of the Nineteenth Century, somewhat later than the organization of practitioners, that the schools of the several professions became conscious of the value of co-operative effort. The medical colleges associated in 1890, the law schools in 1900, the pharmaceutical faculties in 1900, and the theological seminaries as late as 1918. Comparatively recently, therefore, is the development of professional organizations, both of practitioners and schools, to the point where they have national strength.

We may expect the momentum of the professional guilds to continue to increase as they become more and more conscious of their increasing power. With added power, they will voice demands in lines of mutual benefits and in the advance of common purposes. Already their activities may be observed along such lines as uniform standards, retirement legislation and prosecution of malpractice. The agitation for a department of education in the President's Cabinet is an illustration at point.

We may expect more attention to the requirements for admission to membership. With the increase in the number of college men available for the professions, as a result of rapid expansion in college enrollments, and with the danger that an over supply may affect the material returns from practice, there is probability that the professions will limit their number. This movement is already evident in the medical profession, where ap-

proximately 50 per cent of applicants to medical colleges in the United States are accepted. The matter of opportunities for college graduates is serious, not nearly enough opportunities existing in professional fields to take care of the increasing number of young men and women who are clamoring for them. In self-defense, those who are in professions will bind themselves still closer together to strengthen their position. This increased centralization of power, while apparently selfish, can be directed to worthy channels, but one must point out a danger. The public may justly become suspicious of this power, in spite of propaganda of the professions intended to reveal to the public the contributions they are making to social progress. This we say without any disparagement to the trend but to point one direction in which the professional guild is apt to move.

HIGHER STANDARDS OF PREPARATION

It is one of the functions of a guild to say whom it shall admit into membership. This function has come into greatest sharpness in the medical profession, due to its farthest advance in national strength. Other professions are following its leadership, though generally less aggressively. A few comparisons will make clear the trend in standards of preparation.

Prior to the founding of Johns Hopkins Medical School in 1893, there was no requirement of education for admission to medical schools beyond high schools, and as late as 1900 the majority of medical schools admitted students with only high school education. Now every school requires at least two years of college, and many require four.

The requirements for legal training in 1900 were even less, due in part to the general attitude that secondary school training was not necessary, in part to the suspicion of college men in politics, and in part to the belief that the path to civic positions, including the presidency, should

be kept open to the most humble. Consequently, in 1900 more than half the law schools did not require for admission anything beyond grammar school or its equivalent. In 1922, 32 per cent of law schools still had no requirement beyond high school. However, the American Bar Association recommends at least two years of college.

In another field, education, the writer at the beginning of the Twentieth Century was granted a license to teach after three years of high school. At present, many states require the equivalent of a master's degree to teach in secondary schools. Thus we see that standards for preparation were low in all professions prior to the present century and remained so until the respective national organizations became strong enough to dictate qualifications.

There has accompanied the higher standards in admission an increasingly higher standard in instruction, both in method and content. During the latter part of the Nineteenth Century, and even into the early part of the present, when professional training was in its transition from apprenticeship to training in professional schools, the instruction offered in professional schools was largely proprietary in character and consisted of lectures by practitioners to supplement apprenticeship training. The few medical schools that were established in universities, as Yale, Johns Hopkins, Columbia and Michigan, offered a very high standard of instruction and persistently demanded that such standards be followed. Now most of the professional schools in all professions are attached to recognized state and private universities, whose grade of scholarly effort has set the social level for the professional training.

The advantages to the professional schools of such an association are obvious. Large library facilities are accessible, and the curriculum is enriched by offerings from other fields. Incidentally, the aca-

demic departments, as well, have been influenced by their association with professional schools, which are the most important fields through which theoretical material finds application.

HIGHER STANDARDS IN PRACTICE

Another characteristic of the guild is the setting of standards of practice. Younger people are apt to believe that the path to practice in a profession has been for some time by way of the professional school. As already stated, apprenticeship as a method of instruction continued late into the Nineteenth Century. Until after the middle of the century, states did not include in their police power the regulation of professional licenses. In 1870, Rhode Island was the only state with a central licensing board for the admission of lawyers into practice. In 1890, only four states had such boards. At the same time, law school training was not required by any of the states. As late as 1925, only one state, West Virginia, required graduation from a law school as a requisite for admission to the bar. However, the advance in standards for admission have moved forward steadily from the ridiculously low level of no school training at the time of the Civil War to the requirement now by practically all states of at least one or two years of college training and an increasing amount of preparation in law schools.

The medical profession, not limited by politics as we have noted in law, raised its qualifications for license earlier and much more rapidly. In 1904, only twenty states had provision for preliminary general school training, ten of which prescribed high school education; in 1926, thirty-six states required at least two years of preliminary college education. In 1904, thirty-six states required candidates to be graduates of chartered medical colleges; in 1926, all forty-eight states had such requirements.

Somewhere between the advanced standards of the medical profession and the lagging standards of the legal, we find the standards of the other professions that are regulated by the state. The trend is very positively in the direction of a higher basis for admission. Similar trends exist in fields not licensed by the state. The Y. M. C. A., for instance, which regulates its own requirements for practice, recently went on record as recommending for certification a college education or its equivalent.

Another trend in the improvement of practice which is traceable to the guild is the sharper definition of codes of conduct. These serve to differentiate the amateur from the professional, the quack or pseudo-practitioner from the skilled worker, and to set forth the relationship of members to each other and to the public. We are familiar with the Oath of Hippocrates, dating back two thousand years, which set the pattern for the present principles of medical ethics as re-drafted in 1912. Other codes have come into definition in recent years—teaching, business, law, and so forth. While these are the expressions of ideals, and practice at points falls short, they serve to bind the members of the profession closer together and to act as a basis for the exclusion of those whose practice is unethical.

CLOSER LINKING OF TRAINING AND PRACTICE

We have already indicated the stages through which the professional schools have passed—lectures supplementing apprenticeship, acceptance in the university family, increase in standards. There is a definite, persistent trend to bring the training in professional schools closer to practice. Three movements are bringing this about. The first is the general disregard of old customs and, paralleling this, an insistence on renovation. There is a feeling that the practices of yesterday

which arose to meet the conditions of yesterday may not apply to the needs of today. Led by Dean Roscoe Pound of Harvard Law School, the theory of precedence in legal practices is severely challenged. Led by John Dewey and others in education, the inherited and formalized processes in education are coming under the ban. Even the traditional conventions of academic education are looked upon as survivals of the past. "Of what use today?" is the question one hears frequently directed toward education, whether in academic or professional schools. In an effort to revise the materials for training, several of the professions have had their activities analyzed—pharmaceutical, engineering, teaching, librarianship, and Y. M. C. A.

A second movement that is linking professional education closer to practice grows out of recent pronouncements of E. L. Thorndike and John Dewey that education is a continuous process, not confined to the preparatory years in school, but essentially a part of the meeting of problems when they arise. More and more we are realizing that education may be distributed over a longer period and that not a small portion may come after one's entering upon work. The rapid growth in extension training of one kind and another is evidence of the trend in this direction. Alumni universities are becoming realities.

A third movement in drawing education closer to practice is the development of clinical opportunities, either connected with professional schools or accessible to them. Probably the most outstanding examples are the large hospitals now connected with medical schools. Here diseases are concentrated for study and treatment, with the result that prospective practitioners who are required to spend a year or more in them as part of their preparation receive the best kind of clinical training. Similarly, schools of education have institutions where best meth-

ods are demonstrated and future teachers receive practice. In dental schools the treatment of patients is a large part of the dental training during the latter part of the course. Student pastors fill positions in churches under co-operative arrangements between the divinity schools and the churches. The trend, therefore, seems to be definitely in the direction of bringing training and practice closer together. At the same time, the basic sciences, upon whose knowledge, intelligent practice is based, are not neglected.

INCREASING SOCIAL RESPONSIBILITY

The tendency of the professional guilds to strengthen themselves, as already noted, is apparently selfish. However, through increased strength, the professions have greater power to voice and advance the quality of their activities in the interest of public service. Their united efforts may be focused on major issues and solutions made which are not possible by individual effort.

Already there is evidence of increasing social responsibility. In the Nineteenth Century, practitioners of the different professions were primarily concerned with the treatment of ills—less so in the educational professions of ministry and teaching, but even in these stress was upon the sick soul or upon deficiency in the “three R’s.” Then ills were of individual concern, for the most part arising from individual experiences. The mass living of today has given rise to deficiency and difficulties of much greater scope, affecting groups of individuals. The causes are often widespread. And so we are beginning to treat crime, not the criminal only; the causes of family discord, not merely divorce; the stress and strain of adjustment to a complex environment, not neurosis only; the causes of industrial depressions, not unemployment solely; the prevention of war, not merely the rehabilitation of the disabled.

To this end, various institutions have

come into being, such as child welfare clinics, courts of domestic relations, public health agencies, institutions for the study of delinquency, commissions for the study of causes of unemployment, conferences of various kinds and international institutions for the prevention of war. We could go on thus enumerating ways in which professions are widening the scope of their operations. They are awakening to a new conception of their function. They are becoming conscious of their responsibility for the prevention of ills as well as ameliorations and cure. They are beginning to feel an increasing social obligation, within their expertness, to counsel on matters that contribute toward better social well-being. This new movement is only in its early stages, a period of isolated ventures, a period of diagnosis.

Individual effort by itself will not contribute much toward the furtherance of social control. Here the strength of the guild is most emphatic. Co-operation is essential, not only within a profession, but among professions. Let us take, for instance, the problem of delinquency. The physician contributes from one angle, the eugenicist from another, the educator from a third, the lawyer, sociologist and psychiatrist from still others. Hopeless confusion would result if each in his turn applied his skill. An example of co-operation is the Institute of Human Relations, recently established at Yale University, where the medical, legal, and social science schools are joining efforts in the study of a selected group of families under the direction of Dr. William Healy and Dr. Augusta F. Bronner. Complete physiological, psychological, psychiatric and social studies are being made. Evidently the professions are moving in the direction of increased voice in matters of social welfare. Perhaps this is the trend of greatest significance, since the world needs, in the solution of its problems, a

stronger and more united impact of professional counsel than is now exhibited.

INFLUENCING SOCIAL PROGRESS

Such, then, are some of the directions in which the professions are moving. We do register the increasing strength of professional guilds, the raising of standards in education and practice, more careful selection of persons for membership, closer relation between training and practice, increasing attention to social control and a greater co-operation both within and among the professions. How far the present momentum of the professions will take them and what their contributions will be cannot be definitely forecasted. However, present trends mark the entrance of the professions into a position where they will exercise a profound influence in giving direction to social progress in the complex conditions which the machine age imposes upon us.

IMPLICATIONS FOR RELIGIOUS EDUCATION

Our treatment thus far has borne upon the trends in the so-called secular professions; we have noted the tendency to accept social responsibility. This leads us to question the implications of these trends for religious education and, more particularly, for the professions connected with organized religion. Is professional leadership in religious education following the prevailing trends in the major professions? If not, what direction should it take?

These are appropriate questions. No final word can be given at this time. Religious education as a specialized, technical procedure is very recent, and there is still doubt whether one could legitimately call it a profession. Until comparatively recently, at least, it seems to have been moving in the direction of a profession. Religious educators were becoming conscious of a distinct mission. They fraternized; they were formulating ways of behavior that set them apart from others, particularly the "regular

ministers"; in short, they were apparently taking on the characteristics of a profession. They were seeking professional status. However, there have been certain counter forces at work. We face the difficulty that religious education lacks clear definition. It is as yet undomesticated. Its habitat, for the most part, is the church, and its work is the direction of the Sunday and weekday activities of young people. Whether the director of religious education is a member of the teaching profession giving primary emphasis to religious or character education, or whether he has a status apart is undetermined. His education, whether secured in a theological seminary or elsewhere, includes the educational subjects of psychology, sociology and method.

Granted, however, that directors of religious education are on the way to becoming professionalized, they will probably follow certain paths. We may expect the guild spirit, now evident in the fraternizing of directors of religious education, to become more vocal. The field of religious education, as yet not clearly defined and on which there continues to be considerable disagreement, will come into sharper limits. Standards of training for admission into practice, still in the stage of discussion, will gradually become more uniform, not, however, through the auspices of the state, but through the efforts of the directors of religious education themselves. On the side of social control, religious educators are already deeply interested in the problems affecting social welfare and are actively participating in such fields as child guidance and parent education.

As indicated before, certain counter forces are well under way which point toward a breaking down of the concept of religious education as a specialized profession. In several instances, "religious work directors" in Christian Associations are giving up the title and are being called "program directors" or "educational advisers"; in the churches, per-

sons who were once called "ministers of education" or "religious work directors" are being called associate ministers or assistants. On many colleges and university campuses, the professional departments of religious education are being merged with the departments of education. There is a tendency to think of religious education more as an emphasis in the total educational procedure than to draw lines between it and other forms of

education. In training for religious education, professional schools are not emphasizing, in many instances, preparation for a specialized profession related to the church, but are giving such broad training that the students are fitted for a variety of types of service. Just how much this tendency to make "religious education include everything" will affect religious education as a profession is not yet clear.



THE MOST SIGNIFICANT FACT in American industrial and professional life at present is this steady transformation of industry and the professions into educational institutions. The American people seem to realize that their greatest material success depends upon the degree to which each worker finds the right opportunity for self-education on the job. Growing men and women are happy and productive workers. They grow when each does the thing he can do best, for that is the thing he loves to do.—Charles Riborg Mann, *Journal of Adult Education*, February, 1929.

CONVENTIONS AND CONFERENCES

Religion at Columbia University

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THE DEPARTMENT OF RELIGIOUS ADVISERS at Columbia University has held two Symposia on Religion during the past year. These Symposia mark an epoch in the history of the University—an epoch which cannot be well understood without a brief sketch of its background.

I

The early teachers of Columbia University were ministers of religion. It seemed that in this period the church, broadly speaking, initiated and supervised our higher education. "Reverend" and "D.D." were the degrees then granted to graduates. "M.A." and "Ph.D." have since become the indispensable appendages. This is not only the symbol of an outward change but of a great inner metamorphosis. From emphasis upon the classics and supervision of education by clergymen, our contemporary education has shifted so much that, until quite recently, the student interested in the classics has been regarded as an oddity.

The clergy is no longer directly influencing higher education in America. Religion, to state the matter simply, has become "outlawed"; once it was "law." However, the age when cynicism characterized the attitude of college teachers toward religion, which it did for more than

a generation, is slowly passing. Ignorance of some of the fundamental facts of religion was predominant among teachers and students in this period. Even the sociologists excluded religion from their sphere of interest.

To aggravate these conditions, those men sent into the universities to meet the genuine challenges from modern scientific thought were, for the most part, weak. Where men of ability were sent, noble work was done, but these instances were few. Let this not be understood as derogatory to some of the work of the Christian organizations. They were all handicapped by lack of funds and by the more serious lack of appreciation by the laity of the difficulties of university religious work.

Out of this plethora of difficulties some hopeful signs are emerging. In a sense, a new era is dawning. On the one hand, the universities, confronted by a number of reasons for changing their attitude, have begun to offer courses in religion. On the other hand, a new type of teacher is slowly coming into our universities, a teacher imbued with the religious approach to life, and believing religion to be one of the great possibilities for individual enrichment. No matter what their subject matter, these "new" teachers are influencing students spiritually

and religiously. Outstanding work in this field is being done by the National Council on Religion in Higher Education.

Columbia University has not been immune to these changes.¹ With the gradual depletion of home life in the large cities, and with the development of absentee parenthood, the University, in the midst of the greatest population center in America, has felt more and more impelled to assume some of the responsibilities of the home and the church—institutions which, in large centers, are falling more and more into desuetude and are lacking in inspiration and power. It may be said, with some validity, that the school has prospered through those very influences which have crippled and demoralized home and church. It was with keen insight that President Butler wrote:

"The religious element of human culture is essential. By some effective agency, whether the family, the church or the school, it must be presented to every human being whose education aims at completeness or proportion."

Indeed, some educators believe that it is no longer the sole business of the college or the university to train men and women for a livelihood, but for living—fully responsive lives to the manifold interests of life, to art, to music, to religion, to whatever of worth and beauty and joy man has evolved during his experience.

In February, 1929, a Catholic Priest, two Protestant ministers and a Jewish rabbi were invited by Columbia University, through its Administrative Board of Religious and Social Work, to minister

to their respective student constituencies. These men—Father J. Elliot Ross, Herbert E. Evans, Omar P. Goslin and the writer—were given no definite program but commissioned to "Go and do what you can to raise the spiritual level of student life in the University." They were given the title of "Religious Advisers" and were made part of the official family of the University. Father Ross has since been called to the School of Religion at the State University of Iowa, and Mr. Goslin resigned during the past year. Father George B. Ford was chosen to succeed Father Ross.

The men go about their work individually; yet they are constantly vigilant of the larger cause of religion in the University. Enrichment of the individual student through the experience of his racial or religious heritage has never failed to enrich also the group of which he is a part. The essential character of no religious group is jeopardized by working together in this way. And something has been done toward bettering the general religious life of the University.

Each man works as seems to him best, but all have found the best approach to problems to be a personal one. Much has been done for students in this intimate and friendly way, in solving their individual difficulties and in adjusting them to the new life of the college.

The Symposia on Religion have grown out of this personal approach to religious problems. The aim is to lead students into thinking of religion as a personal experience. Leaders of religious thought are brought to the University to conduct discussions on religion, especially as it bears on our contemporary life.

The First Symposium took place the third and fourth weeks in October, 1929. There were six meetings, on Tuesday, Wednesday and Thursday afternoons, each being an hour long, with a question period of fifteen minutes at the close of the hour. The two addresses on Cath-

1. Significant in this connection is the statement prepared by the Secretary of the Administrative Board of Religious and Social Work of Columbia University and approved by President Butler: "It has been the policy of this University since its foundation to recognize the reality of religion both as an important historical fact and as a personal experience; to promote study and scholarly research in the philosophical implications of religion and in the history of its development among the races of the earth; and to encourage and foster in every appropriate way the religious consciousness of the students of Columbia University by way of worship and practical service; always recognizing, in spirit of broadest tolerance, the potency of each individual's own religious background, and discountenancing any form of ecclesiastical or sectarian conflict or controversy."

olicism were delivered by Father Francis P. Duffy and Father Wilfred Parsons; the two on Protestantism by Harry Emerson Fosdick; and the two on Judaism by Stephen S. Wise and Mordecai M. Kaplan. The speakers were concerned with outlining the essential characteristics of their respective faiths—for the devotees of their own faiths and also for those who were not communicants. Thus some students reviewed ideas old to them, while others heard them for the first time. The addresses were frank and honest. The questions asked by the student audiences were searching and indicative of a desire for knowledge.

The audiences, made up largely from the undergraduate schools, often exceeded 250 persons. Many students came with the sneer: "I'll come to see what it's all about; I know what these things are like, but I'll go anyway." They usually left with their interest quickened and their desire for more knowledge stimulated. This, alone, would make any attempt at public symposia on religion infinitely worth while. We learned that Columbia students respond to discussions like these.

The First Symposium, however, lacked a central theme. Each speaker presented what *he* considered worth while or, better, what students *should know* about his faith. And in some instances we learned that what speakers thought students wanted was not what they actually most desired to hear. In other words, more active student participation was needed. One could feel that speakers created straw men—problems which, in reality, the students did not face. Those problems actually confronting the student should have formed the theme. The question then was: How are we to discover what students want to know, rather than what we think they do?

Again, it was felt that the presentations of Protestantism and Judaism gave only one side of the picture. Some

Protestants differ with the Protestantism of Dr. Fosdick; some Jews differ with the Judaism of Dr. Wise or Dr. Kaplan. Moreover, it was urged that some of the "newer" religious attitudes should be set forth and discussed. The Second Symposium on Religion was intended to embody these additional objectives.

So that students would find the Symposium useful and meaningful for them, they were asked to state what questions they wished discussed. Some 1,500 sheets were sent to approximately thirty teachers in the different departments, with the request that announcement of the forthcoming Symposium be made to the classes, and the purpose for the distribution of the sheet be stated. The sheet itself carried this information:

The Student Committee for the Second Symposium on Religion invites you to submit questions relating to religion and morals which will form the basis for a series of discussions by leaders of various religions. You are urged to write down any questions relating to the faith and beliefs of other students and the creed, theology, philosophy, etc., underlying these beliefs, and any other questions relating to the general problems of religion in the modern world (such as morals, marriage, peace, etc.). The Symposium will take place in Earl Hall some time this term (the dates will be announced later).

Please return this sheet to the instructor.

In addition to this, an active student committee, consisting of Catholic, Protestant and Jewish students, submitted questions which they solicited from their fellow students. It was this committee that pointed out many of the shortcomings of the First Symposium. Questions were also solicited from the existing student religious organizations. In all, some four hundred questions were submitted.

Such frank admission of ignorance as the questions indicated would humble the authorities of any university. The following lists, compiled for the use and guidance of participants in the Symposium, give some notion of the type of problems facing the students:

*General Questions**(Submitted to All Speakers)*

1. Is dogma essential to religion?
2. Is the decrease in church membership necessarily an indication of moral degeneration?
3. What is the concept of sin in your faith?
4. Does the church have a right to participate in politics?
5. What is the difference between ethics and religion?
6. Is the church or synagogue necessary for religion?
7. Can ethics have a sanction without religion or a belief in God?
8. Is there an absolute standard for morals or are morals transitory?
9. Can one transmit to the coming generation a moral code of behavior without following the teachings of a particular church?
10. Is prayer an essential part of religion? Is belief in a personal God necessary for prayer?
11. What is the place of suffering in religion?
12. Can one not find just as good and even more practical and up-to-date help in modern writings than in the traditional sacred literature of various religions?
13. What are the best contributions of your faith to our present-day religion?
14. What is the difference in universal outlook, if any, between Christianity and Judaism? Is there at the present time any distinct difference between the ethics of Judaism and Christianity?
15. What is the attitude of your faith toward proselytism? If your faith advocates proselytism, how do you reconcile it with the modern conception of religion which teaches that no one faith has the truth?

Christianity

1. Is Jesus God or God-like?
2. How can Catholic and Protestant students be expected to develop philosophies of personality that will agree when the two churches have such different opinions upon authority and truth?
3. What makes Christ superior to other religious leaders, since for the most part they all preach the general principles of forgiveness, morals, and the Golden Rule?
4. What does it mean that Christ died to save sinners?
5. What places, respectively, do Christ and the Virgin play in worship?
6. Is the Christian Bible, as used by the Protestants, the main source of authority in the Catholic Church, or is it greatly changed by the Pope and priests who interpret it?

Catholicism

1. What are the historical reasons for the militant proselytism of the Jews?

2. In the light of scientific advance, is the doctrine of transubstantiation true?
3. What does parochial education seek to give to its pupils that is not furnished by public schools with their obvious advantages in teaching ability?
4. Is the ultimate aim of Catholicism to bring all Christians under the Pope?
5. What is the principal objection to marriage with those of other faiths?
6. Can a good Catholic be also a faithful citizen to his country, or must he give his first allegiance to the church?
7. Why does the Catholic Church allow such superstitious practices as the recent one at Malden, Massachusetts, to continue with the apparent approval of the church?
8. Should not the religion of the people, in looking after the moral welfare of the group, be considerate of its physical welfare primarily? This question is provoked by the Catholic Church's view on birth control and divorce. Explain these views in greater detail.

Humanism

1. What is the authoritative view of Humanism toward Lippmann's statement on Humanism in his book *Preface to Morals*.
2. Is Humanism, by doing away with the necessity for God, advocating the creation of private images to whom prayer may be directed?
3. Is it the intention of Humanists to reject entirely the traditional concepts and rebuild religion on entirely new standards, or will the religion be based upon formerly accepted ideas?
4. If there is so little difference between the liberal Jewish attitude and that of the modernist Christian, why do the two not unite to form one common religion?
5. Is prayer an essential part of Humanism?
6. If men's minds were swept entirely clear of religious beliefs, would a new religion be based upon formerly accepted concepts, or would it be a new creation?

Judaism (Reform)

1. Is Reform Judaism a rationalization of the inevitable effect of political liberation and the desire for simplification? Upon what basis can it be said that the movement is a natural growth of Judaism?
2. Has Reform Judaism all the values that Orthodox Judaism apparently sustained and perpetuated? If not, which have become irrelevant?
3. Are there different attitudes toward proselytism (of non-Jews to Judaism and of Jews to Christianity) held by Orthodox and Reform Jews?
4. Can the Judaism existing today among American Reform Jews be conscientiously identified with the Judaism of the European ghettos in the early nineteenth century?

5. What is the difference between the liberal Jew and the modernist Christian? Why don't they unite in a general, common faith?

Judaism (Orthodox)

1. What are the traditionally ascribed origins for the covered head, the prayer shawl, and segregation of sexes in the synagogue?
2. Explain the nature and significance of the various Jewish holidays.

The representatives of eight religious groups were invited to answer these questions in the light of their own respective faiths. On the whole, each adhered to the questions given to him for guidance, so that one could feel that a theme, though not rigidly adhered to, ran through the entire Symposium. It was intended that certain questions be treated by all the speakers, so that students could follow through and compare the thought of each faith regarding any single problem. Thus many questions from the list of "General Questions" were answered by each speaker.

This Second Symposium on Religion took place over a three-week period. Just as in the First, the meetings were held on Tuesdays, Wednesdays and Thursdays, and each session lasted for one hour. The following participated, in the order indicated: *Catholic*—Joseph H. McMahon; *Protestant (Liberal)*—Albert Parker Fitch; *Christian Science*—Orwell B. Towne; *Protestant (Evangelical)*—J. Gresham Machen; *Society of Friends*—Jesse Holmes; *Judaism (Reform)*—William H. Fineshriber; *Humanism*—Charles Francis Potter; *Judaism (Orthodox)*—Leo Jung.

Attendance throughout the Symposium averaged about 150. The discussion following each address was very spirited. In some cases, students besieged the speakers with questions after the meeting was officially closed.

Some of the shortcomings of the First Symposium were corrected in the Second. The Third, which will be held during the coming academic year, will not include so many points of view. Interest in the Second Symposium seemed to lag during the third week. The time was doubtless too long.

Three speakers will be invited for the third Symposium, representatives, respectively, of Catholicism, Protestantism and Judaism. The sessions will take place early in the academic year, so as to serve as an orientation to religion for incoming students. Thus Freshmen will be made aware, at the very outset of their college life, that religion is of interest and concern to the University.

The symposium idea can be made one aspect of a well-rounded religious program of any institution of higher learning. Each university offers unique problems, and no plan can be adapted to any other university without some changes. But experience with these Symposia seems to indicate that with intelligent and careful planning, and with thoughtful religious leaders participating in and facing squarely the problems of a changed and changing order, much can be done to bring into sharp relief those areas in human experience wherein religion can be made effective.

Mental Hygiene Attainments Interpreted for Religious Educators

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OTHER WRITERS will doubtless describe and appraise the First International Congress on Mental Hygiene¹ from the standpoint of its significance within the fields of psychology and mental hygiene. Many readers of *Religious Education*, however, will share this writer's interest in the Congress, which was primarily to evaluate and appropriate the resources available in the mental hygiene movement for character and religious education in church, school, home, Y. M. C. A. and similar agencies.

At the best, impressions and appraisals of such a Congress are fragmentary and highly subjective; but a Congress which runs three sessions simultaneously—like a three-ring circus, except that the sessions were not held under one roof—makes inevitable even a higher degree of impressionistic and subjective description and interpretation.

A few general comments on the Congress may be ventured timorously before examining it more specifically from the viewpoint of character and religious education.

The world-wide sweep of the mental hygiene movement was something of a revelation to one not in contact with recent developments in this field. Representatives of more than fifty countries, from the six continents, were in attendance at the Conference.

To suggest that any one school of psychology was dominant at the Congress would be precarious, when almost in-

numerable conflicting points of view were present. Yet to the "amateur" spectator the psychoanalytical doctrines were unmistakably in evidence. This was more true of the European than of the American members.

The Congress, also, gave some indications of a semi-evangelistic temper. Many of the attendants seemed certain that the gospel of mental hygiene, when accepted and understood by the world, would do much to heal its ills. One critically observant attendant facetiously, yet with a touch of meaning, suggested that the Congress might have displayed a banner emblazoning, "The World for Freud in This Generation." It would be utterly misleading, however, to assume that mental hygienists are either one in doctrine or convinced that they have the gospel by which to save the world from its mental and personality ills and deficiencies. Most outstanding leaders would readily grant that mental hygiene is still in its prenatal stage as a scientific discipline or set of procedures.

The variety of topics covered was almost as broad as life itself. The following are but a few of the areas within which discussion took place: vocational guidance, genetics, delinquency, recreation, adolescence, sex, teacher training, religion, the college, school clinics, criminology and the family. Despite this wide range of subjects, one untrained in medical science could not escape the impression that mental hygiene has far to go before the social factors in personality are given adequate attention. In

1. This Congress was held at Washington, D. C., May 5-10, 1930.

spite of the common use of sociologists and psychiatric social workers in child guidance clinics, prevailing mental hygiene theories are still largely based on an individualistic psychology. This is due to the training and equipment of the psychiatrist, which is still chiefly medical, slightly psychological, but not at all sociological. Effective prevention of personality inadequacies, however, will eventually demand a more complete view of personality and also a program for the reconstruction of the social order.

The three volumes of proceedings to be published by the Congress should be an authentic guide to the last twenty years' advances in mental hygiene, the present status of mental hygiene theory and practice, the issues around which there is most conflict and divergence, and the directions in which world-wide steps will be taken to apply mental hygiene to medicine, education, law, business and industry, the family and religion. The Congress might be conceived both as a process of appraising assets accrued during the last two decades and as a board of strategy, articulating and formulating the plans of advance on a planetary scale.

We may now state, in a summary fashion, some of the implications of the Congress for character and religious educators.

(1) Mental hygiene is primarily preventative and educative rather than therapeutic and ameliorative in its purpose and method. This point was insisted on repeatedly, particularly by the American speakers. The essential purpose of mental hygiene is shifting from treatment of "abnormal," "problem" or "insane" persons toward achievement of a more wholesome and socially desirable personality development for *everyone*. Mental hygiene may be considered as an educational point of view and technique which focuses attention upon the person from the standpoint of the basic

drives, emotions and attitudes which make for effective or faulty personality and social adjustment.

Although, to date, it has emerged and developed as a fairly separate and distinct movement within—or on the fringes of—medicine and psychology, mental hygiene seems destined to become an integral emphasis of all genuine education. Readers will recall the history of the "project" concept, arising as a particular kind or type of education, but gradually becoming incorporated as a point of view and method of education in general. Similarly, many, if not almost all, of the essential principles and techniques of mental hygiene, except those demanding the highest technical knowledge and skill, may be expected to become embodied in those educative programs which are concerned more completely with the person—his attitudes, habits and conduct—than with subjects, be they arithmetic, history, Bible or morals.

(2) Religious leaders should hasten the transition from a theological, dogmatic and deductive approach to morals and conduct to a factual and inductive basis for the evaluation and treatment of individual conduct. These two modes of approach are poles apart. One finds its authority in custom or traditional theology. The other dispenses with external authorities or fixed codes and seeks to understand and deal with the conduct of every person in the light of all factors and circumstances involved. Viewing in perspective the history of the physical sciences which, one by one, have shifted from *a priori* theories to laws and hypotheses founded upon factual evidence, one finds the desirability of an inductive and factual basis for morals to be almost unquestionable. Two or three aspects of this general problem are rather forcibly suggested by the Congress:

(a) The "moralities" and "immoralities" which have occupied the attention of

social and religious institutions may be relatively insignificant from the viewpoint of an effective, wholesome, useful and satisfying life adjustment. Moreover, many kinds of attitudes and conduct with which we have not been greatly concerned are of fundamental importance for an effective and unified personality. No study has revealed the hiatus between these two points of view more clearly than has Wickman's investigation, reported in *Children's Behavior and Teachers' Attitudes*. School teachers judge as serious those types of conduct which transgress their authority or the moralities and which violate good classroom procedure and order. The psychologist considers these kinds of behavior of slight importance in successfully meeting the demands of life. For him, persons who are timid and seclusive, or unhappy and depressed, or who believe they are misunderstood and never given a square deal, are much less likely to be successful in adequately meeting the demands of society.

(b) In judging or dealing with human conduct, the difference between casual factors and symptoms should be clearly distinguished. For example, lying and stealing in boys are frequently symptoms of the more basic need or maladjustment. To judge or deal with the overt behavior in itself would be as futile in such cases as for a doctor to prescribe a cold bath for a patient because he had a high temperature. Just as the factors causing or contributing to the temperature must be ascertained for successful treatment, so must the causal or contributing factors in human attitudes and conduct be understood for successful results.

(3) The session at the Congress devoted to mental hygiene and religion attracted wide interest. Although nothing particularly new to alert religious leaders emerged, two or three points merit our attention.

(a) The members of the Congress seemed impressed by the presentation of

what religious sciences have revealed as to the nature of religion. As the search of man for the most completely satisfying life in relation to his total environment — cosmic and human — religion promises to command from men such loyalty and co-operation as an interpretation in terms of certain beliefs cannot possibly hope to do. How long shall we continue to present religion as though it were essentially interested in ideas rather than in the crucial interests and values of persons and society?

(b) Some ideas and practices, fostered by traditional and current religious institutions, actually endanger or destroy a healthy, vigorous and constructive attitude toward life and its problems. Beliefs in which men seek refuge from the realities of life, worship which permits men a way of escape from difficulties which should be squarely faced, or which anesthetize the nerves, paralyzing effort and action, are characterized by students of psychology and of religion as undesirable "escape or compensatory mechanisms."

Mental hygiene may readily become either a powerful rival or the valuable ally of religious agencies in character education. Which it will be will likely depend chiefly on two factors: the extent to which religious leaders and educators become familiar with and employ the ideals, principles and methods of mental hygiene, and the extent to which they interpret religion in terms of basic human needs and values, instead of theology.

(4) Religious and social agencies possess rich resources for satisfying basic personality needs, but these can only be effectively utilized by "individualized" guidance and direction. At present, these possibilities are largely untapped because there is no fine adaptation of program to the particular personality needs of the individual. In fact, character and religious educational agencies may do as much damage as good to the individual,

unwittingly of course, if this understanding is lacking. This is illustrated in a recent event which, although concerning a person perhaps somewhat more abnormal than ordinarily dealt with by educational agencies, is by no means unusual.

A psychiatrist sent to the Y. M. C. A. a patient whose difficulty was due to the ubiquitous inferiority attitude. Here, he thought, the chance to mix with other men and to develop some skills in play might be beneficial. The patient was enlisted in a gymnasium class to play volley ball. The game, however, proved so much beyond his abilities that he was completely inept at it. The other players looked upon him with open scorn and disapproval. The result was that the experiment left him feeling more inadequate and inferior than ever.

Some of our leading Y. M. C. A.'s already have developed a technique for studying the personality needs of each member at the time of admission. This analysis and interview technique yields the data which make possible an intelligent

direction of the person as he participates in the various activities.

The resources of educational agencies in group activity, personal counsel and guidance, the achievement of various skills, the forming of friendships, the chance for receiving status and recognition through skills developed or leadership assumed, the use of group pressures and approvals, and so forth, may all be intelligently directed so that desirable outcomes result. The doctor can only prescribe after individual diagnosis. A character educator can best educate on the basis of at least an elementary understanding of the person in the process.

Altogether, the First National Congress on Mental Hygiene should prove a stimulus to religious educators to utilize more fully their available resources for developing a socially motivated and integrated personality. The Religious Education Association, in devoting the October number of *Religious Education* to the subject of personal guidance and counseling, is on a track that should yield fruitful results.

The Employed Officers Conference of the Y. M. C. A.

GOODWIN B. WATSON

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THE RECENT CONFERENCE of the secretarial brotherhood from the Y. M. C. A.'s of Canada and the United States, held in Detroit, May 27 to 30, constituted what many have a right to believe to be a high water mark of excellence in professional assemblages. These are strong words deliberately chosen. Compare the Y. M. C. A. conference, for example, with the recent International Congress of Mental Hygiene held in Washington. All that the latter Congress lacked to make it a duplicate of the missionary conventions of a generation ago was a streaming banner over the auditorium featuring, "The World for Freud in This Generation." The

mental hygienists moved in a provincial world. They were happy in each other's assurance of salvation. Occasional ripples of issue over doctrinal matters stirred the group, but the most profound of these concerned the desire of some of the medical profession to claim a monopoly in psychological matters.

Or, compare the Employed Officers' Conference with recent national assemblies in the Presbyterian and Baptist churches. In both of the latter, one notes the familiar unhealthy absorption in the concerns of the institution. There were few signs of awareness of changing currents of thought in religion. There was almost no recognition of modern educa-

tional responsibilities. The problems which pass in daily review before the editors of great metropolitan newspapers were almost completely forgotten. A sentiment for prohibition and peace, with a scrupulous sense of duty to preserve the church's teachings and to hold aloof from premature alliance with other denominations—such is the impression these gatherings give.

Compare the Association conference, if you please, with the annual meeting of the National Education Association. Here is a much higher standard. Yet, even in this outstanding group of educators, the program has never furnished so thoroughgoing an attack upon the issues of our modern civilization. The N. E. A. still offers spellbinders rather than research and carefully organized group thinking.

In contrast to much that has been said or might be said of such other meetings, the secretaries of the Y. M. C. A. came together to think through their contribution in a changing world. They were not interested in assuring one another that what had been good in the past was still valid. They were not chiefly concerned with more buildings, more members or more money. Most of them were free even from the willingness to catch up and adopt new ideas of program merely because they sounded attractive.

In advance of the conference, a worthy book had been prepared under the title, *The Y. M. C. A. and the Changing World*. Herein one may find Stuart Chase's vivid analysis of our "billion-wild-horses" civilization, Samuel McCrea Cavert's review of the widening horizons of organized religion, and Ralph Bridgman's discussion of changing family life with consequent effects upon personality. Other chapters present the changing world of leisure, of public education and problems emerging in interracial and international contacts. Another booklet prepared in advance represented a masterly study under the direction of Presi-

dent E. C. Jenkins of the Chicago College, upon problems of financing Associations in the new day of Community Chests and co-operative social service.

The convention committee took care that the convention processes should be nicely balanced and integrated for effectiveness of work. Periods of worship, carefully planned, gave expression to the realities felt to underly the co-operative quest. The Fiske Jubilee Singers brought, as only a beautifully artistic rendition may, the full pathos and yearning of the Negro spirituals. Addresses dealt critically and thoroughly with current problems. Professional sub-groups then translated into action proposals some of the considerations growing out of the main sessions. Incidentally, the Y. M. C. A. bodies are the only ones known to the writer which have recognized the value of one or two minutes from time to time given to vigorous physical stretching, turning, stirring of circulation, with a consequent delightful relief from the sluggishness of prolonged "conferencing."

The president, L. C. Haworth, in opening the conference, presented some answers to an open letter questioning the present job of the Y. M. C. A. He outlined the task ahead to be the achievement of: (1) flexibility, adaptability and mobility; (2) an organic type of growth; (3) scientific experimentation; (4) a program in which youth fully participates; (5) co-operation with the church; (6) emancipation from institutional domination, becoming a group of friendly men and boys drawn by a common purpose.

Justin W. Nixon, of the Rochester Theological Seminary, honored successor to the chair of Walter Rauschenbusch, then pictured the changes which had taken place in religious thinking, beginning with the childhood religion of the group there assembled, its fixed, high-up heaven, its watchful Almighty, the inertant Scriptures, the very real devil and

very hot hell, the epic of salvation for the race through Calvary and for the individual through conversion. We have seen a shift toward interest in our present world, toward an appeal to the best in human nature, toward realization of the complexity of character development, toward thinking of character not as a sum of "deadly virtues" but as exemplified in a worthy purpose and in competence in realization of such a purpose. He called in question the "manipulative mood" produced by our mechanical successes and pointed out the further loss in personal values caused by specialization, impersonal relationships, commercialized success attitude, dispersion among myriads of hectic interests.

Professor Henry Busch of Western Reserve University brought the sociologist's analysis to aid the Association in the achievement of "moral and spiritual leadership, not by the sheer weight of authority and dogma, but by the depth of its insight into truth, its understanding of the life about it, and its technique for meeting men and boys at the point of their need and interests, helping them to enrich their experience." He set before the conference "the outstanding social fact of the past decade, the rise and dominance of cities." The urban attitude is one of impersonality. Time is invested on a "cafeteria" basis, not with warm institutional loyalties. Sophistication, both real and assumed, must be expected. Beneath the sophistication is a craven devotion to the approval of this one's crowd. Economic insecurity is the inevitable lot of most of the workers, despite our rising standards of living. At least three recent studies emphasize the fact that interest in vocation and economic adjustment overshadow all other interests of urban young men. Yet the Y. M. C. A. has never convinced the great mass of wage-earners that it is really interested in the economic aspects of an abundant life for every man.

Other aspects of this challenging sur-

vey of modern urban life reinforce demands for a Y. M. C. A. program rich in its provision for beauty and dignity of surroundings, offering many more activities for men and women together, time schedules adapted to our crowded days and commuting habits, and something in creative recreation, such as hobby-centers afford.

The address on modern education summarized the extraordinary growth of education in the years beyond childhood, the enlarged area of school responsibility, the brotherliness which has made possible approximate equalization of opportunity, the contributions of the new science and the new philosophy of education. An ideal school was outlined, a school giving its attention not to traditional subject-matter but to departments of health, home membership, vocation, purchasing, leisure, citizenship and life philosophy. The task of the Association was proposed to be that of the pioneer. In the past it has preceded most schools in emphasis upon physical education, personal counseling, democratic processes, natural grouping, character building through participation in club activities. Today it is called into two new ventures: experiment with continuous joint endeavor of young persons and adults in attacking the great unsolved disorders of our social and economic life, and experiment in the discovery and creation of those conditions which set the professional worker truly free, as men are not free in state or school or church today, to reconstruct our corporate life.

Bishop William Scarlett contributed to the conference his plea for the "formation of an International Community built on mutual understanding, respect for the rights of others, and on the voluntary self-limitation, in the interests of the common good, of rights heretofore an exclusive attribute to national sovereignty." We are "so pathetically and intricately interdependent that the old notions of noble isolation and (unlim-

ited) national sovereignty are 'magnificently criminal.'"

The story of the conference is not best told in these addresses. There was no more gripping and constructive session than that of a sub-group of city general secretaries, in which more than a dozen men informally contributed to the discussion their experience with controversial social issues. In almost every case, despite more or less significant opposition at first, persistence, kindness and direct courage made it possible to deal constructively with the issue without loss of fellowship. When the human values at stake were brought to the attention of business men who raised ob-

jections, these men were usually able to see why the Y. M. C. A. must stand a firm ground. That this had been the actual experience in so many cities brought renewed hope and courage.

The discussions within other professional groups—the physical directors, educational secretaries, secretaries in charge of work with young men, boys' work secretaries, membership secretaries, business and management secretaries, all maintained the high standard of critical thinking, creative program making and open-minded approach to the facts of a changing civilization and a changing religious task.

The Toronto Convention

HUGH S. MAGILL

General Secretary, International Council of Religious Education

Editorial Note.—The following report presents, from the viewpoint of a staff member, the main purposes, functions and achievements of the recent Quadrennial Convention of the International Council of Religious Education. In November, an "outsider" will analyze the same meeting in the light of a critical evaluation of the International Council as an educational movement.

THE QUADRENNIAL CONVENTION of the International Council of Religious Education, held in Toronto, Canada, June 23 to 29, 1930, was planned and carried through with certain definite purposes in mind, differing, in many respects, from previous conventions. In fact, it was agreed from the beginning that this should not be merely "another convention," that its primary purpose should be educational as well as inspirational, and that well planned efforts should be made to reach a clearer understanding of the problems that must be met and solved in making a constructive advance in the field of Christian religious education.

After a general survey of the situation, it was agreed that plans should be made and carried out for pre-convention studies with regard to: (1) Objectives in

religious education; (2) The nature and extent of the present Program; (3) Needs not being adequately met by the present program; (4) Goals or emphases to which special attention should be given during the next four years. A pamphlet, *Program Suggestions for the Workers Conference in the Local Church*, was prepared for use by study groups in local churches. More than ten thousand of these pamphlets were distributed and used, and reports made on special forms furnished.

Similar pre-convention plans were carried out with respect to the Christian Youth Council and Christian Youth Conference held in connection with the Convention. A pamphlet, *Think with the Youth of North America*, was prepared and distributed for use in young people's groups in the local church. Themes con-

tained in this outline included: (1) The Great Quests of Youth; (2) Vital Problems of Youth; (3) Is the Church's Program Adequate? (4) Social Problems Facing the Church; (5) Achieving Christian Unity; (6) Finding Solutions; (7) Building the Program. The reports sent in by the study groups using these outlines were most interesting and valuable.

The program of the Convention was planned to carry out and consummate as fully as possible the themes outlined in the pre-convention studies. The forenoon sessions of each day of the Convention were set aside for group studies. These were divided into popular conference groups, including: Church School Administration; Adult Workers; Children's Workers; County and District Workers; Vacation and Weekday Church School Workers; Leaders of Youth. The study groups were limited to professional workers and included: Pastors; Pupil-Centered Program; Supervision and Leadership Training; Vacation Church Schools; Weekday Church Schools; Leaders of Youth.

The afternoon and evening sessions of the Convention were devoted very largely to addresses by outstanding leaders in the field of religious education. These addresses were so planned as to carry out the further consideration of the themes which were basic throughout the entire Convention — Objectives in Religious Education; The Present Program of Religious Education; The Unmet Needs in Religious Education; and the Future Goals and Emphases in Religious Education. These addresses on the general program were both educational and inspirational and supplemented the work of the popular conferences and study group held during the forenoons.

A special committee was appointed at the beginning of the Convention composed of the leaders in all the different popular conferences and study groups, together with the members of the International Council staff, to prepare a statement at the close of the Convention of

the most important objectives and emphases. Among these emphases were:

First, we should constantly strive to make our program of religious education more truly Christian, placing Christ at the center as our ideal example and the source of our inspiration.

Second, we should make the needs of growing persons determinative of all our educational procedure in harmony with the purpose announced by Jesus: "I am come that they may have life, and that they may have it abundantly."

Third, we should do everything in our power to develop mutual understanding, good will and a spirit of brotherhood on the part of all racial groups around the world, with a view of our community, national, and international relationships expressing the ideals of service exemplified by Jesus Christ.

Fourth, as Christian workers we should endeavor to be open-minded seekers for the truth as it relates to all the problems of life, recognizing that Jesus gave to the world eternal principles rather than specific rules of conduct, and that we should study the application of these principles to temperance, economic justice, business ethics, the use of leisure time, and other vital questions.

In addition to the general objectives mentioned above, the committee recommended that special attention be given during the ensuing quadrennium to certain promotional emphases. These include:

First, the promotion of a more general understanding and use of the ideals and standards which have been developed and tested during the past years for the improvement of the technique and materials used in religious education.

Second, the promotion of leadership training in all departments of the work, recognizing that trained teachers and leaders are essential to the carrying forward successfully of an effective program in Christian religious education. In this connection, particular emphasis was placed upon the necessity of every pastor being "educationally minded."

Third, emphasis upon the recruitment of the church school, with definite plans for bringing the message and program of Christian religious education to the multitudes now unreached.

Fourth, the expansion and enrichment of the church school program, including all departments of the educational work of the church.

Objectives and emphases for the ensuing quadrennium were also developed in the Christian Youth Council and Christian Youth Conference.

The attendance at the Convention was not up to expectations, being affected by

the same conditions that have reduced the attendance at all similar meetings held this year. Plans had been made for at least five thousand delegates with the hope that there might be an even larger attendance. The total number of registered delegates, including those registered for the Christian Youth Council and the Christian Youth Conference, was slightly over four thousand. It is estimated that

more than a thousand people attended one or more sessions of the Convention on daily admission tickets. Through the pre-convention studies and articles, and through reports of the Convention, including the official Convention Report—a volume of four hundred pages which will be issued soon—the influence of the Convention will undoubtedly be felt throughout the continent.

Educational Aspects of the Presbyterian General Assembly

OLIVER R. WILLIAMSON

General Director, Department of Church Relations, The Board of Christian Education of the Presbyterian Church in the U. S. A.

ONLY NINETY-SEVEN among 334 of the lay commissioners to the General Assembly of the Presbyterian Church, U. S. A., which met this year at Cincinnati, reported themselves as college graduates. Counting among those who made no statement the same proportion of non-graduates, it appears that not more than one-third of the non-ministerial delegates had gone beyond high school. Nevertheless, the Assembly paid an attention (in time at least) to educational matters which indicated a strong belief in the importance of this department of religious work.

At the beginning, the choice for moderator, after a good-natured but never doubtful contest, fell upon Hugh T. Kerr, president of the Board of Christian Education and pastor of Shadyside Church, Pittsburgh. Then, in the later selection of members for the General Council, it gave preference to E. D. Roberts, superintendent of schools in Cincinnati, and to William E. Roberts, of Los Angeles, chairman of the Christian Education Committee for California.

In dealing with the difficult situation of many of the small colleges, directly or indirectly related to the Presbyterian church, a new plan was approved and entrusted for development to the Board

of Christian Education and to the General Council. There are some fifty of these small colleges scattered throughout the union, enrolling over twenty thousand students. Some are well endowed and equipped well beyond the minimum of educational standards. Others are forced into a continual struggle for financial maintenance. It is proposed to discover which of these institutions are deserving of recognition as making the Christian religion an essential part of their cultural training, and which desire to be included in the church's whole scheme of education. This may result in eliminations, consolidations and, perhaps, in some form of federation at certain centers, with a concentration of direction and support aimed to maintain the best standards. Based on this development may be a plan for raising a capital fund to stabilize the church's operation of its higher education program.

The theological seminary situation received considerable attention. No divisions of any consequence arose over the proposals submitted. Princeton reported its reorganization, to which one delegate made objection. Some discussion ensued, but the contention was given no support. The merger which takes Lake Seminary's assets, its student group and most of its

faculty to Presbyterian Seminary, Chicago, was accorded approval. Casual suggestions were also made that other consolidations might be advisable, but nothing was done.

At several points in the proceedings, the questions of adequate college preparation for the ministry came into view, notably as a comment by a special committee on vacancy and supply—perhaps more properly to be designated a committee on unrest in the pastorate. Whether or not the admission to the seminaries of inadequately prepared men, and the subsequent discovery that they are not equal to their positions, has anything to do with the frequency of changes in pastorates is not easy to prove or to disprove. At any rate, it appears that there is a troublesome unrest and that in a great church which has rather prided itself on high educational standards possibly a third of the pastors never have received a college diploma. At present, it is reported, 22 per cent of the young men in preparation at the seminaries also lack this evidence of successful study. It should be said that the percentage of non-college students at the two larger institutions—Princeton and Presbyterian Theological Seminary, Chicago—are respectively only seven and ten. The report of the Assembly's committee urged seminaries to be more careful in admitting students and advised presbyteries to watch their gates, through which all candidates must pass.

Plans for the development of age-group education, now under way, were given indorsement. Included within the range of this movement was a plan for the special training of elders. The age-group program worked out by the Board of Christian Education had been heartily approved the year before and, as evidenced by the increased distribution of materials, seems to have been received

with satisfaction by the church. A proposal to give more definite standing to directors of religious education, sent to the presbyteries as an overture by the 1929 Assembly, has failed by a few votes to receive a majority.

This was not an Assembly distinctive for initiation of constructive work. It dealt in the calmest of spirits with any matters on which its judgment was decisive and was satisfied to pass on routine affairs without much demand for analysis. The missionary boards reported a considerable decrease in contributions from churches and individuals. The Christian Education Board did not escape a reduction, but its proportion was not alarming.

Although educational topics occupied much time during the sessions, the Assembly did not exhibit much concern for anything like a comprehensive treatment of Christian education by the church. It is, indeed, too large a body to consider such a subject in detail. But the Presbyterian Church probably differs little from other Protestant bodies in its inadequate handling of this subject. Some progress has been made by throwing into one organization all the separate departments that showed much definite educational character with some that possessed little. But the colleges are under no central control; the seminaries are only indirectly related to the Board of Christian Education; and hundreds of mission schools—many of them in settled communities—are under the jurisdiction of other boards and scarcely influenced by the well-conceived efforts of the Education Board to work out a consistent plan as a part of a complete denominational program. This is the fault not of any divisive purpose but of the conditions under which the manifold undertakings of the church have developed.

RECENT BOOKS

Chicago: An Experiment in Social Science Research. By T. V. SMITH and LEONARD D. WHITE, editors. Chicago: University of Chicago Press, 1929. Pp. 283.

Social Research has suffered in the past from two handicaps—lack of inductive method and lack of co-operation among specialists. The establishment of the Local Community Research Committee at the University of Chicago in 1923 represents the most successful attempt to date to overcome both of these limitations. As described by T. V. Smith, its purpose is that specialists may “be thrown fruitfully together so that they make a community while studying one,” that they may “supplement each other’s knowledge . . . reinspirit each other’s morale, and . . . make of each (specialty) a center for understanding the whole. Such organization of even social research has been rare . . . A whole community pictured in the mind of each scientist in co-operation with many like-minded colleagues and an interest in maintaining the inner picture as a prized object through preserving its objective counterpart furnish an ideal for research in the community that measures up to the highest human aspiration.”

The research efforts of the social science departments were thus correlated and focused upon Chicago. The volume under review summarizes the results over a period of five years. It is invaluable to any person who is interested in community problems from the standpoint of policies and techniques of control and

the formation of public opinion, whether in the field of education, religion or social work. Here he will find a catalogue of the problems which are being attacked by inductive methods in America’s second city, together with brief summaries of the methods employed and the results attained in such research projects as have been completed to date.

It has become customary to speak vaguely of the “challenge of the city.” Here is a volume which robs the phrase of its romanticism. It analyses the “challenge” into a series of concrete problems and makes at least a beginning in collecting accurate data to serve as a factual basis for both public opinion and public policy.

It is impossible to summarize a summary. Suffice it to say that the reader will find his own powers of observation sharpened concerning the processes which are going on in his community, together with the effects of those processes upon the structure of the community, upon the cultural environment from which the individual derives his fundamental patterns of life and behavior and upon the types of personality with whose problems the techniques of education, religion and social work are primarily and directly concerned.

The emphasis of the volume is not merely upon research for research’s sake. While the outcome of community fact-finding is necessarily to make civic and social effort “less romantic but perhaps more effective,” a majority of the research projects deal with problems which have emerged directly out of the experi-

ences of social and civic agencies in their organized efforts on behalf of the commonweal, and most of the results are relevant, in Mr. Burgess' opinion, to the "baffling questions of social organization, social control and personality development." The philosophy of community research, as interpreted by T. V. Smith, is based upon the recognition that, "to say the least, genuine social science should not in straining for scientific exactitude wholly forget the need for solicitude."

HOWARD E. JENSEN

University of Missouri

A Guide to Books for Character, Volume II, *Fiction*. By EDWIN DILLER STARBUCK and others. New York: Macmillan Co., 1930. Pp. 579.

Professor Starbuck and his collaborators have set forth a carefully selected list of good fiction that may be used to improve the child's behavior. Out of several thousand pieces examined cursorily and two thousand quite critically, they have awarded 663 a place in the book. The first chapter is a vigorous and persuasive advocacy of the character values of literature. The second chapter gives the eight criteria which were used "to lift out from the mass of the commonplace the best selections, to label them as superior and even to specify their degree of merit." Six of these degrees were used in ranking the selections. There then follow two chapters in which is discussed more specifically how literature may be used to secure growth in character. It may be used both as a guide for the child and as a means of giving the parents a fuller understanding of him. To facilitate its use for the former purpose, the collaborators have classified the selections in several ways: first, according to the school grade at which the child normally can best read them without guidance; second, according to very prominent components of the situation which

the child in the fiction is facing; and, third, according to the virtues which the child may propose shall characterize his behavior. Examples of the fifty-two situation-components used are *comrades*, *family*, and *work*; of the 207 virtues or attitudes, *friendliness*, *loyalty* and *self-reliance*.

The very use of these last two classifications suggests a question that for the moment may be considered irrespective of the power of literature to improve the child's behavior. This question is whether the child shall be led to respond to the situation with a realization of the virtue that ought to characterize his final overt response, or with a realization of the project that can and ought to be effected by this response. Whichever answer is the right one, this realization will have to come to the child as a mental response to the situation. The set of circumstances which he faces is his starting point. His need, then, is to learn to analyze and synthesize situations, not only as to their presently existing objective components, but also as to possible responses and their respective results. This analysis and synthesis is mental behavior, and it certainly is defensible to set up as a hypothesis that literature may provide vicariously the content with which the mind may so exercise itself. As a consequence, no matter which answer to the above question proves to be the right one, the collaborators' classification of the fiction according to situation-components is helpful because it reveals in part the situation which the story-child is facing. The annotations which the book provides with each selection listed depict these situations in greater detail, some, of course, better than others.

As soon as the child has learned to perceive the elements of the situation, he must learn to respond to this perception by an appreciation of the virtue that is to be applied or of the project that is to be effected. The analysis of fiction ac-

cording to virtues may help the child's teacher to bring about the former of these appreciations, but not the latter. It would seem that we need a classification of literature according to projects or purposes that the child of a given age may intelligently assume. Perhaps this is impossible, but likely it is at least approachable. Here, again, within the limitations of space available, the collaborators' annotations give much help, some better than others.

I have actually traced through the classifications of the book to find the literature bearing upon certain typical behavior problems of children six, seven and eight years of age, and I find these classifications a ready guide. This work of Dr. Starbuck and his helpers undoubtedly marks a new mile-post in the increase of our control of child-behavior. Above all, it sets the foundation for some experimentation.

But granted that the child can learn through literature to realize and accept a virtue to be applied or a project to be effected, what will give this realization and acceptance the power as a stimulus to arouse the overt act?

A. MAX CARMICHAEL

State Teachers College, Mayville,
North Dakota

The Meaning of Culture. By JOHN COWPER POWYS. New York: W. W. Norton and Co., 1929. Pp. 275. \$3.00.

In this volume, Mr. Powys boldly essays to state when a man may be considered cultured. The book is, therefore, not a technical treatise in anthropology (as the title might imply) but a literary artist's spectral analysis of the light of cultured conduct. By thus setting culture in relation to philosophy, art, religion and ethics, he gleans the distinguishing marks of the cultured person.

From this survey we gather that culture is an attitude of mind rather than a body of information. The cultured man is imaginative: he is able to see

many possibilities in any situation. Therefore he is always skeptical in the face of dogmatism, tenaciously conservative in the face of faddism, detached in the face of insistent crowd-mindedness, individualistic in the face of convention, poised in the presence of excited conviction.

The quest of such a man is for the stoic-epicurean happiness which the soul finds within itself in its moments of freedom. "Whatever . . . interferes with this free, relaxed spontaneity of mind is . . . evil." Accordingly, contemplation is the high point of cultured experience; and the task of social relationships is possible only as one maintains his polite pity for the soul that needs his help. In fact, ethical virtues, where recognized by Mr. Powys, are those attitudes that sustain one's cultured, peaceful happiness; and self-control is therefore a cardinal virtue.

From the opening paragraph of the preface, with its references to Goethe and da Vinci, to the resignation before Death's great mystery in the closing sentence of the book, the influence of Walter Pater is clearly seen throughout. With him and Marcel Proust the author finds most in common as he seeks the old Homeric zest of life.

This is a book for leisurely summer reading when the mind has time to wander along the many paths its sentences disclose. To know when reading is most fruitful, when nature can disclose her secrets to our opened minds, when love enriches us and when it threatens our integrity; to think again our moral ardors through, to look at our religion when its fond assurances are gone, to see the place of leisure in a busy world: these are a few of the bypaths that Mr. Powys beckons us to follow. If we go with him, though we find no spring of Delphi at the end, the tramp is eminently worth the while. EDWIN EWART AUBREY

University of Chicago

Authority in Religion. By HAROLD ANSON. New York: The Century Company, 1929. Pp. 197. \$1.50.

The author is on the staff of St. Martins in the Fields Church, London, and treats religion not only from the standpoint of a modern day scholar but also from the practical viewpoint of a churchman familiar with the needs and yearnings of people. His *Authority in Religion* consists of a series of studies in religion, God, man, prayer, immortality and psychical research, church and state and the Kingdom of God.

The religion in which he is particularly interested in is "a new way of life" of Jesus Christ. This religion is based upon personal experience, and this inward or personal experience is the final court of religious appeal for authority. All of the subjects discussed are intellectually stimulating and spiritually satisfying.—*W. E. Moore*

Christian Citizenship on a World Basis. By ASSOCIATION OF BOYS' WORK SECRETARIES. New York: Association Press, 1929. Pp. 46. \$1.00.

This is a manual, in three parts, of methods in world brotherhood for leaders of boys' groups. The first part gives a brief statement of the philosophy of world brotherhood; the second is a "tool chest" of helps for discovering the present attitudes of boys, for assisting them to see world citizenship situations in their everyday life, for guiding them into first-hand experiences in living as world citizens and for testing the outcome of these various attempts at teaching world friendship; the third part lists organizations and source materials. One who has examined this manual with thoughtfulness may say that it is high-level in method of approach, rich in suggested plans and Christian in aim. We need more such manuals and a vastly greater daring on the part of local groups in educating for the new world citizenship by the method suggested.—*Erwin L. Shaver*

The Negro in Literature and Art in the United States. By BENJAMIN BRAWLEY. New York: Duffield & Company, 1929. Pp. 231.

This is the enlarged third edition of the original publication of ten years ago. It was then a pioneer book on the contribution of the Negro to American civilization and now adds the most recent phases of Negro culture. The extensive bibliography is useful.

The treatment is semi-biographical. This is doubtless advisable in the situation: outstanding personalities pathfinding for the race. The "negro genius" is characterized as essentially esthetic, artistic (Chap. I). The life stories of Phillis Wheatley, Douglas, Washington, Dunbar, Du Bois, and the more recent writers, actors, painters, sculptors, musicians, are concisely told.—*William L. Bailey*

The New American Prayer Book. By E. C. CHORLEY. New York: The Macmillan Co., 1929. Pp. 137. \$1.50.

For all interested in liturgies this outline of the development of the American Prayer Book has special value.—*E. E. Domm*

The Art of Living. By J. W. COUTTS. New York: R. R. Smith, 1930. Pp. 136. \$1.50.

The author divides his subject into two parts—principles and practice. Under principles, he discusses in simple but sound psychological terms such matters as human nature, conscience, ideals, habits, personality. Under practice, he treats practical problems confronting marital relations, parenthood, leisure and old age.—*E. E. Domm*

An Introduction to Sociology. By CARL A. DAWSON and WARNER E. GETTYS. New York: Ronald Press Co., 1929. Pp. 866.

Following the prevailing mode in introductory texts in the social sciences, the authors have used a combination of discussion and quotations. The material is well organized, and the various sections follow each other with as little break as is possible in a book so constructed.

The opening section concerns the concrete description of the community, the "local social world." The "processes of interaction"—the

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sociologists' term for the ways in which people "get on" with one another—are next discussed. The development of personality has three chapters, social disorganization and reorganization three chapters, and a final section is given to a general discussion of the sociological movement and methods.

In topics covered, the book does not differ materially from a number of others previously published. The illustrations and quotations are fresh, interesting and concrete, and the discussion has been put into simple terminology. Intended for the introductory college course in sociology, it will also serve the general reader who wishes to review past work in the field or to acquire a better understanding of social life.—*Ruth Shonle Cavan*

Revitalizing Religion. By ALBERT EDWARD DAY. New York: Abingdon Press, 1930. Pp. 132. \$1.25.

Religion has lost a large measure of its vitality and has but a slight hold upon the multitudes in part because its terminology has obscured its values. Herein the author, in the hope of revitalizing religion, suggests nobler meanings for some of its ultimate words, such as God, grace, repentance, faith. Written especially for religious educators active in local churches, it ought to aid them in re-interpreting religion. This is not all that religion needs to be made vital again in the modern era, but it is essential.—*John W. Prince*

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"... not only interesting, but exceedingly practical and helpful." *Religious Telescope*.

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Basic Beliefs. By H. MALDWIN HUGHES. New York: Abingdon Press, 1929. Pp. 232. \$1.50.

A thoughtful conservative, who feels the pressure of more liberal theology, has written a new systematic theology. His purpose is to conserve the principles and concepts which underlie the older statements of belief, but to re-interpret these principles and concepts to accord with present thinking. He considers such fundamental doctrines as God, Jesus, man, sin, reconciliation, the Holy Spirit, the Trinity, the church, the ministry and sacraments and the Christian hope.

President Hughes (president of Wesley College, Cambridge, England) relies only in part upon the Scriptures for the foundations of his statements of doctrine. In larger measure he relies upon the conclusions of Christian philosophy and ethics. His book will not be satisfactory to either fundamentalist or modernist, but will be welcomed by those middle-of-the-road men and women who are dissatisfied with the older conservatism, but who at the same time feel the inconsistencies of the new.—*L. T. Hites*

Marriage Laws and Decisions in the United States. By GEOFFREY MAY. New York: Russell Sage Foundation, 1929. Pp. 476.

This book is a manual of legal regulations throughout the United States. As such it gives in a summary form all the statutory regulations of marriage and all the court decisions relating to marriage. The organization of these data is, of course, by states. A uniform classification is used throughout as follows:

(1) The Marriage License: (a) requirement, (b) issuer, (c) compensation of issuer, (d) personal appearance by candidates, (e) advance notice and objections, (f) minimum age, (g) parental consent, (h) mental and physical qualifications, (i) form of license, (j) record of license, (k) other provisions.

(2) Solemnization: (a) officiant, (b) officiant's credentials, (c) presentation of license, (d) form of ceremony, (e) common law marriage, (f) irregular solemnization, (g) other provisions.

(3) The Marriage Record: (a) marriage certificates, (b) local record, (c) state record, (d) evidence.

(4) Other Requisites: (a) proper relationship, (b) proper civil and racial status, (c) proper legal status, (d) proper consent of parties.

(5) State Supervision.

(6) Interstate Relations.

(7) Sex Offenses and Marriage.

As a manual, this book will undoubtedly find wide usefulness. The layman who is interested in the legal regulations of marriage will find it an indispensable reference book, as will also those persons acting in the capacities of issuers of marriage licenses and of officiants in solemnizing the rites of marriage.—*Ernest R. Mowrer*

A Great Evangelism. By SAMUEL G. NEIL. Philadelphia: Judson Press, 1929. Pp. 252. \$1.50.

This book deals much in platitudes and commonplace exhortations and observations that are obvious. There is nothing especially new or challenging.

It harks back to a type of evangelism of a previous generation and discusses well known procedures, for the most part centering about mass evangelism.

The volume abounds in illustrations of conversions, but in only a few cases does it give evidence as to whether the converts continued to walk in the Christian way.—Emerson O. Bradshaw

Rural Organization. Proceedings of the Twelfth American Country Life Conference. Chicago: University of Chicago Press, 1930. Pp. 186.

The twelfth American Country Life Conference, held at Iowa State College, October 17-20, 1930, was particularly significant, since it was the first conference held following the passing, by the United States Government, of the Agricultural Marketing Act and the creation of the Federal Farm Board. This legislation is designed to place agriculture on a basis of equality with other industries, and the Federal Farm Board was brought into being and large sums of money were made available to give it effect. Since the plan of the Board is to work through and in co-operation with agricultural organizations, its first efforts have been directed toward encouraging the building of stronger and more effective farm organizations.

The American Country Life Association heartily accords with the policy and plans of the Federal Farm Board. The entire program of the conference was planned about the topic, "Rural Organization," and the proceedings have revealed considerable progress in the direction of effectual co-operation among farmers. In Iowa, for example, there are now seven hundred co-operative elevators, five hundred co-operative livestock shipping associations, 280 co-operative creameries, and one-third of the farm population belong to the Farm Bureau or other general farm organizations.

The conference was a fine example of fruitful co-operation between the practical worker and the technical expert. In all sessions, farmers, who comprised nearly one-half of the 1,036 registered delegates, participated freely and fully with teachers in agricultural and other colleges and universities, executives of state and county farm bureaus, representatives of farmers' co-operatives, ministers, public health workers and many others.

The discussions included, as well as economic interests, the larger cultural population. The Conference divided into ten sections: Community, County and State Programs; Adult Education; Health and Social Welfare; Farm Organizations; Government and Taxation; Landscaping and Recreation; Religious Organ-

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izations; Economic Co-operation; Rural Schools; Urban-Rural Relations. The topics considered by these sections, which were really forums discussing various aspects of rural organization, indicate something of the sweep of the conference.

One hundred speakers were on the program; most of their addresses are reproduced, in full or in condensed form, in the report. The presidential address on "Rural Organization" by Ex-Governor Frank O. Lowden, of Illinois, the exposition of the Government's farm program by Secretary A. M. Hyde, of the Department of Agriculture, and the address on "Internation-

Aspects of Rural Organization," by Dr. Kenyon L. Butterfield, honorary president of the American Country Life Association, were especially notable contributions.

One could wish that the volume had included an accurate and complete survey of the present status of rural organization in the United States. One does gain, however, a fairly satisfactory impression of the present extent and forms of rural organization, and of the direction in which the movement is progressing. The reader is left with little doubt that, in a society where industry is organized in enormously powerful, large-scale units, the agriculturist has the choice of effecting a like powerful organization or of being reduced to the status of a peasant.—Charles T. Holman

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The Catholic Church and Current Literature. By G. N. SCHUSTER. New York: The Macmillan Co., 1930. Pp. 104. \$1.00.

The author presents in clear, readable style an apologetic view for the Roman Catholic influence upon literature. The book contains a series of essays on the following subjects: Definitions, The Splendor of Truth, The Moral Ideal, The Index of Forbidden Books, The Contemporary Renaissance. This is a *nilhil obstat* book.—E. E. Domm

Prayer in Modern Life. By FRANCIS UNDERHILL. London: A. R. Mowbray & Co., Ltd., 1929. Pp. 224. \$2.00.

Pray. By CHARLES EDWARD LOCKE. New York: Methodist Book Concern, 1929. Pp. 186. \$1.00.

Prayer in Modern Life is a fairly typical statement, by an English Anglo-Catholic, of the point of view of a thoroughgoing adherent to that school of thought. The treatment is ecclesiastical, institutional and relentlessly definite. The style is simple, and the various recommendations for achieving a full religious life are set forth with clarity and straightforwardness. To those who desire rules for a disciplined spiritual life, starting from certain clear-cut premises, this is an admirable handbook.

Pray is a collection of quotations and anecdotes gathered together under very frequent captions, interspersed with couplets, jingles and also a variety of prayers by Methodist bishops. It is convenient as a handbook of stories to use in sermons, but unimportant as a reasoned work on prayer, which is defined so often and so variously as really not to be defined at all.—John W. Suter, Jr.

Books Received

Brinton, Howard, *The Mystic Will*. Macmillan.
Buck, Oscar MacMillan, *India Looks to Her Future*. Friendship Press.
Carrier, Blanche, *How Shall I Learn to Teach Religion?* Harper Bros.

Condé, Bertha, *What's Life All About?* Scribner's.
 Danielson, Frances W., and Perkins, Jeanette E.,
Teaching Without Textbooks. Pilgrim Press.
 Duncan, George S., *St. Paul's Ephesian Ministry.*
 Scribner's.
 Enslin, Morton Scott, *The Ethics of Paul.* Harper
 Bros.
 Fry, C. Luther, *The U. S. Looks at its Churches.*
 Institute of Social and Religious Research.
 Gilkey, Charles W., *Present Day Dilemmas in Re-
 ligion.* Cokesbury.
 Holt, Harold, *Building Family Foundations.* More-
 house.
 Hulbert, Winifred, *West Indian Treasures.* Friend-
 ship Press.
 Inman, Samuel Guy, *Trailing the Conquistadores.*
 Friendship Press.
 Johnson, Charles S., *The Negro in American Civil-
 ization.* Holt.
 Lobingier, Elizabeth and John Leslie, *Educating for
 Peace.* Pilgrim Press.

McClure, James G. K., *The Supreme Book of Man-
 kind.* Lake Forest College.
 Moody, W. R., *D. L. Moody.* Macmillan.
 Newton, Joseph Fort, *The New Preaching.* Cokes-
 bury.
 Oesterley, W. O. E., and Robinson, Theodore H.,
Hebrew Religion. Macmillan.
 Papini, Giovanni, *Saint Augustine.* Harcourt, Brace
 & Co.
 Rall, Harris Franklin, *The Meaning of God.* Cokes-
 bury.
 Robinson, Benjamin, *The Sayings of Jesus.* Harper
 Bros.
 Rose, Isabel Brown, *The Star of India.* Friend-
 ship Press.
 Sullenger, Thomas Earl, *Social Determinants in
 Juvenile Delinquency.* University of Omaha.
 Van Dusen, Henry, editor, *Ventures in Belief.*
 Scribner's.
 Vieth, Paul, *Improving Your Sunday-School.*
 Westminster Press.
 Weber, Max, *The Protestant Ethic.* Scribner's.

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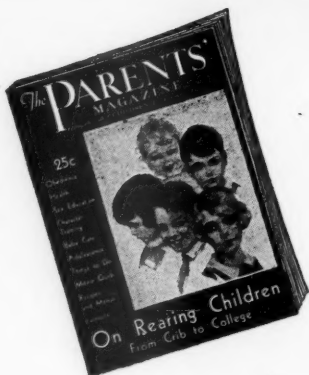
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